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THE MISSIONARY COVENANT.

“Lo, I am with you alway, even unto the end of the world,”—were the words of the Savior, about to ascend, to the disciples gathered around him. His last words, as he was leaving them, were words of promise,—a promise which, in uttering, he announced himself competent to fulfil. There was much of moral sublimity connected with the scene of the Savior’s ascension. The disciples had heard his instructions, seen his sorrows, and admired his wonderful works; they were saddened and solemnized by the events which had recently transpired before them,—the sacramental supper, with its words of touching interest; the garden, the cross and the grave;—they were gladdened again by their Master’s resurrection, and by his frequent appearances among them; they were now assembled, coming up from various quarters to the mountain which Jesus had appointed,—to witness, they knew not what. They might well have listened, with eager interest, for the words that dropped from his lips. How interesting the fact that in his last interview with his disciples before he ascended, he should have set his seal to two cardinal points,—the one, a doctrine, relating to himself; the other, a duty, incumbent on his disciples;—the doctrine, the divine dignity of the Son of God; the duty, the work of missions to the heathen. The injunction respecting the duty to propagate his religion, no one can gainsay. The duty is set forth in terms as plain as language can make it. If the language does not enjoin this duty, then there are no words within the compass of human speech in which it could be enjoined. That the doctrine is set forth with equal certainty, will appear in the sequel.

But there these two great points stand, our Savior’s last bequest to his followers. He proposed to enter into a covenant with them:—They, on their part, were to “go into all the world, and preach the gospel to every creature;” He, on his part, engaged to be with them “alway, even unto the end of the world.” The promise was made in respect to their execution of this charge. The sweet consolation, cheering their spirits in the hour of sorrow, when their Master was about to be taken from them, was conditioned on their fulfilment of a specific trust. To them and to their lawful heirs or successors the charge was committed; to them and their lawful successors the promise embraced in the covenant belongs. If found in the execution of this trust, the followers of Christ may be subjected to trials, losses and privations; but the promise fulfilled will come like a reviving breeze to the sun-scorched traveller, elevating and refreshing their spirits. The furnace of trial shall only refine them; the waves of

grief shall not overwhelm them. When they are shut out from the luxuries of home and the endearments of friendship, the voice shall be wafted to them from above,—“Lo, I am with you alway.” And if, at the hour of death, they are alone or among strangers, if swarthy countenances are round about them, and a barbarous speech falls upon their ears, still shall the melody of this consoling language salute them, and with its lingering echoes still perceived, they shall come up to the gate of heaven.

The time has been when many persons of intelligence and education presumed to sneer at the modern missionary enterprise. That time, however, has passed. There are few persons left, so unenlightened in respect to this great enterprise, or so much prejudiced against it, that they now venture to call in question its wisdom. The beneficial results accruing to commerce, science, and social culture, cannot be denied. And these appeal to the world,—to the infidel as truly as to the Christian. They used to ask, what is the need of missions,—what is their utility,—and on what authority are they undertaken? But now, as ever, for their necessity, we appeal to the wants and the miseries of unregenerate man,—living, the prey of tormenting fears, of a corroding sense of guilt, of every evil passion, “without hope and without God in the world,” and dying, like a certain celebrated infidel, committing their bodies to the dust, their souls to the Great Perhaps. For the authority of missions, we point to the last words of our Master and Lord,—“Go ye, and teach all nations.” We conceive that the command is in force, as long as there is any thing wanting to its complete fulfilment, and as long as there are legitimate successors to the obligations of the bequest and to the reward which it proffers. For the utility of missions, we point to the spirit of our Master, already rejoicing over the trophies of his death,—to the thousands of converts from heathenism, civilized, Christianized, elevated; subjected to the influence of Christian culture, singing our Christian hymns, reading our Christian Scriptures in their own tongue, and exemplifying the spirit of our religion before a persecuting and gainsaying world. We point them to the many crowns already upon our Redeemer’s head, and to the throngs of adoring saints from every “nation, kindred, tongue and people,” approaching him and singing, “Crown him, crown him, Lord of all.” Commerce, science, culture and social life, have a testimony to utter in behalf of Christian missions. Earth has its testimony. Heaven has a more glorious witness. Time utters loudly its approving voice; but who can adequately express, in human language, the voices of immortality?

Three things, in our Savior’s promise, attract our attention. 1. What right had Christ to make such a promise as this? 2. To whom was it made? 3. Why did he make the promise; and what reason have we to trust that it will be fulfilled?

1. What right had Christ to make such a promise as this? It is a promise which a man would not dare to make to his fellow men. If a man should utter it in his own name, he must make it certain that he could fulfil it; which, in our bodily condition, is impossible: if in the name of another, he must exhibit his voucher. But Christ exhibits no voucher. He first summons attention, as if he would have men notice what he says,—Lo—behold—I am about to speak—hear what I say; I am about to promise—observe what I proffer,—“Lo, I am with you alway, even unto the end of the world.” He speaks with authority. He reveals herein the divine dignity of the Son of God. He claims to himself attributes never possessed by man, and which God has never delegated to any created being. Paul or Peter, James or John,

Carey, Pearce or Edwards, living or dead, could not have made such a promise. It would have been criminal assumption. It would have been like the ravings of insanity. But it was not insanity in Christ. It was truth. He has verified it, so far as the case would admit; he will verify it again.

When we reflect that our Savior here addressed the eleven disciples, if not five hundred brethren at once, that they were about to be scattered every where preaching the word, and that some of them were to live to a great age, as John, we see this doctrine fully developed. These persons were to live to various ages, to say nothing of their successors. They were to be scattered into various places. How could any but the Divine Being be with them all to the end, able to console and support the last, and to know that he should be able to do it? Did it not demand omnipresence to do this? Did it not require omniscience to know that he should be able to do it,—to know where he should be, how he should act, and with whom he should be holding converse, years and years thereafter? Did it not demand the power of life and of death, did it not require conscious immortality, indwelling eternity, to do this, in a changing, dying world? Surely he who could thus in his last words on earth arrogate to himself eternity, omniscience and omnipresence, must have been a great impostor,—or the great God,—and that he was not the former, his life, his death, attests.

Suppose the passage should be interpreted, as some demand, “I am with you to the end of this age, i. e., the apostolic age;” still, he must be endowed with omnipresence. Scattered as the disciples were about to be, how could he have been with each, if he were no more than man? For it is not said his influence should be with them,—the savor of his presence,—his remembered instructions,—his ever living consolations,—but “Lo, I am with you alway, even unto the end of the world.” The nominative is inserted in the Greek, that it may be the more emphatic and definite,—I, “I am with you,” my person, myself.

Or suppose that it be interpreted,—“to the end of this dispensation,” in distinction from the Jewish. Christ is the Lord of this dispensation; and to make such a promise as is contained in the text is equivalent to saying, “I am with you as long as the Christian dispensation lasts.” But this, again, is a claim to immortality.

Or suppose it be said, “I am with you till the end of the world,”—the common interpretation,—then all is granted that we claim. Hence, therefore, Christ’s right to make such a promise is founded on his eternity. The same word which in this verse expresses the continuance of his presence with his disciples, is elsewhere used to designate eternity. Hence also he says in other places, claiming to himself the same prerogative,—“I am he that liveth and was dead; and, behold, I am alive forevermore.” “I have power to lay down my life, and I have power to take it again.” “In him was life.” “I am the way, the truth and the life,” the source of life,—spiritual life,—natural life,—all life. Had not the eternal Being a right to speak in such words of promise to his disciples?

His right rested on his power. He exhibited his power in his miracles, and in his assertions. He showed that he had power over the physical and the spiritual world,—over the elements of nature,—over the issues of life and of death. The realm of death, as well as of life, was perfectly under his control. Having subsidized all nature, in all its forms, not to aid, but to exhibit his power, not to secure, but to adorn his triumphs, he entered the dominions of death. He snatched the decaying victim from the grave, and bade him live again. Thus he sustained his claim to the empire committed to his trust “when all

power was given to him in heaven and in earth." Thus did he show that he held even the keys of hell and of death. And if, according to the axiom of philosophy, the greater contains the less, then he who had the higher power over life and death, had also the lower power over inferior subjects. Why should not such a being make any, any promise to his disciples?

Christ's right rested on his covenant relation to his servants. As we have intimated, the words contain the items of a business transaction. We have here the terms of a covenant. In respect to the missionary work here enjoined, certain conditions are set forth, with a reward promised. It is as if he had said,—Do you "go into all the world, and preach the gospel to every creature," and I will "be with you alway, even unto the end of the world." It is the English brethren's, "Do you go down into the well, and I will hold the rope." And he does hold it; and he will hold it. Men may forget their duty. They may leave sending the gospel to the heathen, to dispute about questions of party zeal. They may, in the narrowness of their souls, let go the rope, and leave their brethren to their fate. But let those who have gone down into the well be cheered by the thought that he, the mighty, eternal one, the lover of souls, the glorious Redeemer, the ever living Jehovah, does hold the rope, and will hold it. "Lo, I am with you alway." The covenant is not annulled. For the work is yet going on. And he who engages with Christ, assuming one side of the treaty, shall find Christ engaging with him, and assuming the other. Christ's promise, in this respect, rests on the covenant relations of Christ to his servants in respect to this very work.

His right to make the promise and our obligation to trust in it, rest on his harmony of plan with the Divine Being. Harmony of nature produces harmony of plan; oneness of nature, oneness of plan. It is evident that God designs to secure the success of missions. He who watches the progress of things with but a careless eye, and still more he who has been a diligent observer of them for the last thirty years, will perceive how God is employing every thing to promote this end. Wars are made the means of opening a way for the conquests of the gospel. Victories, national and political, men may rejoice over, as triumphs secured to party ends, to the public convenience, or to national glory. Discoveries in science and inventions in the arts, diminishing human labor and augmenting human wealth, we are prone to admire for their influence on our coffers and our comforts. But conquests and victories, discoveries and inventions, steamships and overland passages, railroads and telegraphs, God yokes them all to the triumphal car of the gospel. When Columbus discovered the path across the ocean to the new world, it was the path for the gospel to take in its advancement. When the pilgrims, leaving England, went for a while to Holland, they could not stay there, because God would have them found in America a new empire,—an empire for the gospel and for Christ. When the English government established their merchants and their factories in the Eastern world, they did but open a way for the extension of the triumphs of religion. When, in 1825, the Burman empire was dismembered, and large portions of its territory given in charge to a Christian nation, it was that the gospel might be preached without molestation to the inhabitants. He who opens his eyes will see how God has fashioned all his arrangements, providence, the coming and the sacrifice of Christ, prophecy, human advancement, the general course of events, as if with reference to the success of the gospel. The plan of the divine nature is one. The plan of the Father is the plan of the Son. Their works spring from one centre. They tend to one result. They exhibit

one harmonious wisdom. They are the offspring of one mind. When we consult history and the course of events in reference to this point, why should we not trust in his promise,—“Lo, I am with you alway, even unto the end of the world.”

Christ's right to make such a promise stands in his purpose, through his disciples to convert and save the world. He has set his systems of means in operation in reference to this end. He has expressed his purpose by no doubtful indications. Prophecy foretold it. The work of Christ confirmed and commenced it. His commission to his disciples transmitted the trust. Successive generations of Christians, under the same seal and authority, have prosecuted the work; sometimes under prosperity, sometimes under painful reverses, it has still proceeded, and it will proceed. For, saith Jehovah, “I, the Lord, will hasten it in his time.” Some of the servants of God may labor long and see no fruits of their toils. Their hearts may sink in discouragement. But God's final purpose is to employ these disciples, and such labors as they are engaged in, to bring about the grand consummation. Their evangelical efforts may seem to them like water scattered upon the ground. But though man cannot gather it up, it is not lost. The spilled water returns to the earth, in its season, in reviving dews or fertilizing showers. It melts away in the vapors of the morning, as they roll majestically along the mountain sides; it shines in the splendid garniture of the evening sky. It is a maxim that nothing is lost in nature. Physical particles are not annihilated; they only change their relations; and continually reappear in new forms of utility and beauty. Spiritual labors and influences are not annihilated. The labors and the words of ministers and of missionaries, of faithful Sabbath school teachers, of pious parents, and of devout Christians may seem to be wasted. But wait for the great consummation. They shall reappear in the characters of the saved. They shall swell the new song in heaven. They shall sparkle in gems wreathed about the Savior's brow. The spiritual husbandman, far more than the temporal, may sow in hope. The corn may rot in the earth. Drought may consume, or blight may waste the expected crops, although still God will provide food for the diligent and industrious. But not so the spiritual husbandman.

‘Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky.

‘Thence, when the glorious end,
The day of God, shall come,
The angel reapers shall descend,
And heaven cry, ‘Harvest home!’

Even if no apparent result should spring from the evangelical labors of the faithful servant of God, let him toil on. God will be responsible for the fruits. And above every raging tempest of trial and persecution, in every scene of toil, distress and death, let him listen,—for he will hear the silvery tones of the promise unrecalled and unrecallable,—“Lo, I am with you alway, even unto the end of the world.”

S. F. S.

(To be continued.)

CAN THE HEATHEN BE SAVED WITHOUT THE GOSPEL?

The following note accompanying the subjoined article, and addressed to the Editor, shews the occasion and manner of its preparation.

“Being by invitation present, a few evenings since, at a weekly exercise of one of the societies connected with the Western Baptist Theological Institute, near Cincinnati, I was so deeply interested in the subject of discussion that I take the liberty of giving a synopsis of the manner it was treated by the young gentlemen, for your *Missionary Magazine*. Its relevancy must be obvious; but whether it is otherwise entitled to a place in your invaluable journal, you must be the judge.

“The question was; Can the heathen be saved without the gospel? The speakers did not appear to be arranged on affirmative and negative sides; but each gave his views of the subject generally, presenting what in his opinion sustained the affirmative, and what might be deemed to militate against it. Each adduced at discretion direct arguments, offering and answering objections at will. The exercise was not, properly speaking, a debate, but a united investigation of the subject, in which each contributed what he could to the common stock of information.

“I have no intention, if I could, of following the order of the investigation. My design is merely to give results. In these, at the close of the exercise, there was manifestly unanimity.”

1. It was deemed evident, that the heathen are under the moral government of God: that they have, in common with all men, a moral constitution, and that they have sufficient knowledge of their duty to render them accountable: that although there are abundant means of knowledge within their reach, which they have no disposition to improve, yet, indisposed as they are, there is forced upon their understandings and consciences light sufficient, if improved, to make them unspeakably more virtuous than they are. Several of the young gentlemen gave, in confirmation of this doctrine, very judicious and lucid expositions of those familiar passages in the first and second chapters of Romans. “The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse.” Also, “The Gentiles show the work of the law written in their hearts, their conscience also bearing witness,” &c.

To this express teaching of the word of God, it was added, that the heathens’ treatment of one another shows that they consider themselves accountable. They mutually act on the principle that many duties, at least, are known, and that thus far they are to be held responsible.

2. The accountability of the heathen being thus established, the inquiry arose; Is not the same light, &c., which is sufficient to render a creature accountable, equally sufficient to make him an acceptable worshipper of God? Might it not lead him to repentance, and so convert him?

On this there was considerable discussion, and at first, in some of the speakers I thought, some confusion. But the darkness gradually gave way, and the idea became apparently simple, and well sustained by the general teachings of the scriptures, that the means necessary to render a man accountable would enable him to meet the demands of the divine law, *provided he had a right disposition of heart*. If in all respects he were susceptible to right religious in-

pressions, and he sincerely hungered for truth and righteousness, there would be no obstacle to his working out his own salvation. If we except here an undue tendency on the part of some of the speakers to reason beyond what is revealed, I confess that my pleasure was great in observing the general conviction on which the minds of the members seemed finally to settle and rest;—that the heathen might, one and all, were their hearts right,—were not their hearts “fully set in them to do evil,” “not willing to retain God in their knowledge,”—arrive at salvation with the limited means they possess. As their accountability cannot exceed their privileges, so nothing but a spirit of obedience is wanting to make their condition safe.

3. But it was admitted by all that this spirit of obedience is wanting, and universally: that however ignorant the heathen are of the attributes of the glorious God, yet their indisposition to worship him as such is even greater. None doubted that the declaration, “The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be,” is of universal application, extending to every member of the human family. On this point no time was spent. It was granted with equal readiness, that no influence short of that of God’s Spirit could excite in the heart of the heathen, or of any one else, this spirit of obedience, or rightly dispose a heart for the worship of a holy God.

4. The question was finally reduced in substance to this form: As men must be converted before they can, that is, will obey God, or seek after spiritual life, is there any evidence that the Divine Spirit ever exerts its saving influences where the gospel is not preached? There can be no doubt of the sufficiency of their religious intelligence, to be converted, but does the Spirit ever employ, as the instrument of regeneration, truth from which the doctrine of a Mediator is excluded? There were, it was said, many pious persons before the advent of Christ,—Abraham and his spiritual seed were true worshippers;—but they, it is obvious, had a knowledge of a Savior to come, and trusted in him. It was believed that there were, in early times, those scattered through the heathen world, who might be pious,—of whom Job was a striking instance. Balaam, though belonging to an idolatrous nation, understood much of the true God and of the promised Messiah. He knew enough of the gospel to save him, had it not been for his covetousness. Others similarly situated may have believed and have been saved. The ideas and hopes of a Savior, doubtless, faded slowly from the minds of the heathen world. It is plain, therefore, that all known instances of piety previous to the coming of Christ, may have been the result of the doctrines connected with his anticipated mission to this world. Cornelius, to whom Peter preached the gospel, as he was a Jewish proselyte, doubtless expected the promised Deliverer. The apostle assured Cornelius that He had come, and that the promised Spirit had been poured out. It was agreed that no well authenticated instances of conversion among the heathen had ever been discovered by modern missions, except as the fruits of the gospel. Even the Karens, a people retaining a greater number of primitive religious ideas than any other heathen nation, seem never to have furnished a solitary example of true piety,—of actual conversion,—till taught the *way of salvation by Christ*. History obviously gives no countenance to the opinion that the Spirit of God is ever exerted in producing a saving change of heart, or of leading men to the worship of God, where the doctrine of a Savior is unknown.

But the question was not left here. The teachings of the scriptures came next under consideration. These, it was thought, were full and explicit in sup-

port of the sentiment that the gospel is indispensable to the salvation of the heathen. I never remember to have seen so forcible a view given of Christ's address to Saul of Tarsus, when met by him on his way to Damascus. "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes and to turn them from darkness to light and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26:16—18.

The Gentiles, to whom Paul was commissioned to preach, were in darkness, under the power of Satan, without forgiveness and without inheritance. This seems to have been their condition as *Gentiles*,—not a part of them, but all. No one can read this passage and not feel that the reason why Christ sends the gospel to them, is, that otherwise they must remain in this benighted and forlorn condition; that as light comes from the gospel, so do deliverance from the power of Satan, the forgiveness of sins, and adoption. Again, those who should be converted through Paul's ministry were to receive an "inheritance among them which are sanctified by faith that is in Christ,"—either as yet to come, or as already come and crucified. Why did he not say merely, "among them which are sanctified?" Why "among them which are sanctified by faith in Christ," except *they only* are heirs?

Romans 10:12—17, appeared, if possible, still more explicit. Perhaps it is not so in fact, but it is more obvious, because the passage is designed to give a reason why God should show mercy to the Gentiles; to which the Jews objected, claiming to be themselves his chosen people to the exclusion of all others. The apostle assures them that the gospel is designed for all nations; that "the same Lord over all is rich unto all that call upon him. For *whosoever* shall call upon the name of the Lord shall be saved." But having made this statement, he expressly declares that no one does call on God who has not faith, and that faith requires instruction in the gospel; instruction implies a teacher, of whom there are none among the heathen;—hence the reason *why teachers are sent*. The argument is plain. The gospel is sent to the heathen, because they are dependent on it for salvation. They have knowledge of their duty sufficient to leave them without excuse. But it does not convert them; and as the gospel does, at least multitudes of them, it is just to infer that the Holy Spirit attends those truths only which in some way recognize the scheme of mercy. Christ, perhaps, meant to make this distinction between a knowledge of all other truths and the truth as connected with himself as the sinner's substitute,—the truth as it is in Jesus,—when he said, "My words are spirit and life." To this the language of David, Ps. 19:7, is an objection in appearance and not in fact. When the Psalmist says, "The law of the Lord is perfect, converting the soul," he cannot mean that the mere precepts of God, many of which the heathen understood, ever convert the soul. This would conflict with the teaching of Paul, that the carnal mind is not subject to the law of God, *neither indeed can be*. But the term *law*, as he used it, must have referred to the whole system of revealed religion. This, manifestly, included the doctrine of faith in the Savior to come; and is called *law*, because the whole system of revealed religion, though a scheme of mercy, includes also precepts. The covenant of grace includes more precepts, and those made more imperative than the covenant of works. It is not pretended that any view of Christ or of his gospel

separate from, much less that is opposed to, the moral law, can be taken, which will be converting. The law of God must be honored. As Robert Hall says, "the Lawgiver must not be sunk in the Savior of the world." If we do this, it is not the whole counsel of God, and the Holy Spirit will not seal such instruction upon the heart. But it is equally true that he will not where the Savior is wanting. His office is to take of the things of Christ and show them to the soul of the awakened sinner. The moral law must be enforced, but, at the same time, Christ must be exhibited as the end of the law for righteousness to every one that believeth. This doctrine is the power of God unto salvation, and there is no reason to believe that any other is.

I was pleased with the idea that young men, soon to be the pastors of the churches, should entertain these views. I believed them to be correct, and have long felt it to be unspeakably important that Christians generally be correctly instructed on a subject of such moment to the heathen; a doctrine also so healthful in its influence on the churches at home. There is little danger of over estimating the value of the gospel, or the importance of its being preached to the world. It is the only foundation of hope to perishing men. It is the gift of God to sinners. It is the fruit of the Savior's love and death. It is the language of all who appreciate it; "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." The Lord has given the word; great may be the company of them that publish it.

R. E. P.

Nov. 27, 1847.

PRAYER A FRUIT AND FORERUNNER OF THE GOSPEL.

(Continued from p. 4.)

A prayerless spirit is a godless spirit. "What is the Almighty, that we should serve him," and "What profit should we have if we pray unto him?"—are questions of one common import, blasphemies that proceed out of one and the same evil heart. Prayer acknowledges God,—his existence, his supremacy—real and rightful—in being and in act;—his perfect attributes. It addresses him as God, God alone, a present God; pays him due homage, adores and loves. Prayer recognizes the relations we bear to God, as creatures of his power, subjects of his rule, debtors and stewards of his bounty;—confesses our dependence on him, our frailty, our sinfulness, our need of his mercy and grace. Prayer accepts the grace which he confers, approves the ways of his appointment, honors the Son even as it honors the Father, reposes with filial trust in his promise of pardon and life, proffers and renders willing obedience to his commands. Prayer is the allegiance of the spirit to the Father of spirits, allegiance manifested in word and deed. Prayer is piety. And therefore did Jesus pray; therefore prayed the apostles; therefore is it required of *all* who preach the gospel, and of all who aspire to preach it,—the plan devised to bring man back to his allegiance to God,—that they be praying men, men reconciled and rendering allegiance to God, walking with God, and holding habitual and earnest converse with him. They give themselves to the ministry of the word; but they also, and primarily, give themselves to prayer.

And "why should it be thought a thing incredible," by any one, that God should *answer* prayer? and that, in answering prayer, the Divine Spirit should choose his own methods and times and seasons, "which he has kept in his own power?" whether mediately, through subordinate and secondary causes, or personally, by his own unintercepted influences? *Cannot* he who made the soul, and gave to it its laws of life and movement, in whom the soul lives and has its being, who takes cognizance of its every state and act, who understandeth its thought afar off,—*cannot* he regard its prayer, prayer which he has invited, inclined, commanded, the soul to offer to him? And may he not, in granting to its filial offering of prayer the appointed fruit and recompense, abide by and honor the laws of its nature, laws of his own enacting? Does he not know its laws, is he not able, does wisdom fail him, so that he *cannot* abide by those laws and still maintain the power, and right, and will of free access and communication with the soul which he has made? And is the Father of our spirits *shut out* from his own offspring? The manner of communication between created mind and its Creator we may not comprehend, the *fact* we may not question. Disembodied spirits, with whom, divested of corporeal sense, there is nothing visible, nothing audible, nothing tangible, in the original acceptation of those terms, have, nevertheless, knowledge and converse and influence one with another. Angelic spirits who stand before the throne offering praise, who have never been encumbered with material forms, give and receive tokens of mutual cognizance and love and common joy, never intermitted, never unobserved, never unrequited. *God* hears and approves their praise, himself inspires their songs, himself upholds in "their first estate" and still bedecks with ever increasing grace and glory the "innumerable company." So, too, he may be mindful of us, may visit us, may abide with us; God in us and we in him; may listen to the voice of our secret prayer; may approve, accept, requite with choicest blessings; before we call, he may answer; "at the beginning of our supplications the commandment may come forth."

Prayer is knowledge,—the knowledge of God and of Jesus Christ, which is "life eternal." The gospel of God is not only from God, but concerning God, his nature, his holiness and will, his benevolence, and truth, and faithfulness. And they who would know God, must be taught of God. They must become partakers of the divine nature, must become conscious, for themselves, of abiding holy and benevolent affections and aims. God has given us his written word, uttered by "holy men of old, as they were moved by the Holy Ghost;" and it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." But to be thus profitable, it must be "mixed with faith;" and "faith is the gift of God." God must give *us* faith; must impart to us of his own nature; must quicken, and nourish in our hearts, and cause to grow unto full maturity whatever is communicable of his divine excellencies, that *thus* we may re-obtain the knowledge of God. The word of God must dwell in us richly, but the Spirit, who uttered the word, must live in and actuate the word; and they who study the word, must receive of the Spirit, that they may thereby know the mind of the Spirit. "The Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is within him? Even so the things of God knoweth no man, but the Spirit which is of God." "Now we," says the apostle, "have received not the spirit of the world, but the Spirit which is of God, that we *might know* the things that are freely given to us of God." And this Spirit, which is of God, we receive from God when we *make request therefor* to him.

Hence it is a first principle, in the study of God's word, and worthy to be infix'd as an abiding and cherished conviction in the understandings and hearts of all men who would know and understand the gospel of God, that the prime preparative to successful study, and the indispensable accompaniment and help of all other profitable preparation, is *effectual, fervent and continual prayer* to God. The ablest teacher of things divine and spiritual, the most unwearied in effort, the most ready to hear and solve all spiritual and all biblical perplexities, the most patient of the darkness and feebleness of man's intellect and of the perversity of man's heart, and the most effective to give knowledge and understanding and all good gifts to them who will seek his instructions, is the Great Teacher sent from God, is *God the Spirit*:—who has come forth for this express purpose, that he might take of the things of Christ and shew them to his people, and bring to remembrance all things whatsoever Christ has said; that he might give spiritual discernment of “the things written in the book.” And his teachings, his purifying and enlightening influences,—*himself*,—are freely given of God to all who ask him. If we know how to give good gifts, “*how much more shall our Heavenly Father give the Holy Spirit to them that ask him!*”

This primary article in the doctrine of Christ, of the office of the Holy Spirit to teach, as well as to sanctify and support, is an admitted verity in all our formularies. We honor it with our lips, even though our hearts be far from it. God is the Father of lights, with whom is no darkness at all; the infinite Mind, source of all communicable knowledge and understanding, and specially of the knowledge of his own being, and thoughts, and ways; the fountain-head of those living streams of which all who would know God must freely and largely drink. And the Holy Spirit is specifically charged with conveying into our hearts these living waters, if we do not close our hearts and turn away from him.

If “*prayer availeth much*” with regard to the knowledge of God's character, so, too, with respect to a right understanding of his will. Prayer is wisdom. “*If any man lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.*” True wisdom is to know and do God's will. God seeth the end from the beginning, and all the steps and processes between. He knoweth his own mind and will. And his way is perfect. Who choose his way, cannot err. The end thereof is righteousness and peace forever. But the secret of the Lord is with them that *fear* him; and he will shew *them* his covenant. The *meek* will be guide in judgment, the *meek* will he teach his way. This principle is apposite to all who are, or think to become preachers of God's character and will. They are to learn his will, in particulars no less than universals, with respect to individuals as well as classes, in reference to themselves and not others only, through the medium primarily of fervent prayer. “*Lord, what wilt thou have me to do,*” was the prayer of Saul, when the Lord had met him in the way. And it was in *answer* to his prayer that the Lord told him what he must do. “*Behold he prayeth,*” said the Lord to Ananias in a vision. And can we doubt what was the tenor or the fervency of his prayer during those memorable “*three days,*” in which he abode in Damascus “*without sight, and neither did eat nor drink?*” “*Behold, he prayeth;*” and the Lord, in the time and manner which his own wisdom approved, gave answer. “*Ananias went his way and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy*

sight, and be filled with the Holy Ghost." So God hears prayer at the present day, and in ways and by means of his own appointment seasonably and distinctly answers. As he appoints the preachers of his word, so he assigns to them their respective fields of labor;—it is his prerogative so to do;—and he does it in answer to fervent prayer.

The same principle holds true of all who would *aid* in the ministering of God's word, according to the will of God; and whom he has made stewards of his goods, saying, Occupy till I come. "Lord, *what wilt thou* have me to do? These talents which thou hast given me, are thine own; these houses and lands, this silver and gold, these flocks and herds, all are thine. Thou hast given them to me to use for *thee*, that at thy coming thou mayest receive thine own with usury. *How much*, wilt thou that I cast into my Lord's treasury? what doth it seem good in *thy* sight, that I retain in my own power? Lord, teach me *thy will*. Shew me what thou would have me to do, and give me a forwardness of heart and hand to do it." Such prayer, sincere, fervent, persevering, is never offered in vain. The Lord makes known his will; and he who of the Lord has freely received, freely gives.

Prayer obtains of God a teachable spirit; disposes to an earnest seeking of right and duty; secures a ready and cheerful recognition of the claims of duty; induces their prompt fulfilment. Prayer purifies the affections, represses the selfish and earthly, strengthens the spiritual; brings into full relief holy and benevolent ends,—things worldly, sensual, self-pleasing, it casts into the shade. Prayer quickens the conscience,—discerns with accurate precision the intents of the heart, separating between the precious and the vile. It is a true appraiser, fixing right values on things, things temporal and things spiritual, things fleeting and things eternal,—giving them rightful names. Prayer enthrones in the heart that "fear of the Lord, which is the beginning of wisdom;" prayer emboldens our faith in God, so that it "overcometh the world." It is for *want* of prayer, fervent, unwearied, trustful prayer, that some have erred from the right way, and "pierced themselves through with many sorrows." They have not cherished, they have not sought, a docile spirit; they have shrunk from the honest investigation of truth and duty; they have *feared to pray*. "There was a lion in the way;" or they have "loved this present world."

Prayer is submission, resignation, contentment, peace. Prayer begets and fosters a childlike trust in God, crying Abba, Father. Prayer gives discovery of the riches of God's wisdom, and power, and love, and ever wakeful faithfulness. Prayer opens the conduits from the exhaustless, living fountains of the consolations of God, "the nether springs and the upper springs." Prayer banishes solitude; gives power to the faint, and to them that have no might increaseth strength;—restoreth the soul. Prayer brings down upon the soul the light of God's countenance, assures of his presence, his watchful care, his compassionate regard, his complacent, free, abiding, unmeasured love.

"Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above."

Prayer fills the soul with the divine fulness, makes it to drink abundantly of the river of God, "that maketh glad;" gives token and foretaste of nobler bliss to come. Prayer woos and wins the indwelling of the blessed Spirit, the Comforter,—"that Holy Spirit of promise, which is the earnest of our inheritance

until the redemption of the purchased possession ;” who abideth continually with those who will abide with him ; and to provide for whose coming and indwelling it was expedient for us that Jesus “should go away.” Prayer is light, life, joy ; prayer is blessedness and glory ; blessedness begun on earth, perfected in heaven,—and having meet expression, there, in rapturous and neverceasing praise.

American Baptist Missionary Union.

GERMANY.—*Letter of Mr. Lehmann.*

The following extracts under date of Oct. 25, give many interesting notices of the progress of the gospel the last year, not only in and near Berlin, but other and distant places.

A fellow-laborer provided—Baptismal scene at Templin.

Soon after my last letter, I was again seized with severe illness, which brought me very low ; so that for some time my friends, as well as myself, feared much for my life. But, blessed be the Lord, he has restored my strength, and I am now, for the most part, in full vigor and health. It was a gracious providence that about that time the Lord guided into our faith a very dear brother and old disciple, Mr. A. W——, a watchmaker, who, embracing the truth in baptism, came out to join our church. The Lord had given him long before, much talent to preach, and he had exercised the gift for many years ; during which period I knew him very well, and he enjoyed (as still he does) the greatest esteem of all Christian people. This acquisition was of great value ; for during the time I was laid aside, and there was no prominent brother among our number, Mr. W—— has rendered me, till now, all the assistance I could wish, and our church has had also great advantage from his preaching. It is very simple, but purely evangelical, and with fervor and zeal. So the Lord helped us in our distress. I had at last recourse for my disease to the cold water cure ; and derived the greatest benefit from it.

As soon as I was partially restored, I commenced travelling, and have spent most of the summer in this way. I, and many friends in our country, had long desired it ; but I could not get

away for any length of time, because there was none who could supply our pulpit. Now it was possible. I have visited many churches and single individuals, baptized a goodly number, and administered the Lord's supper very frequently to congregations and persons where no regular administrator is engaged ; and the Lord has given me much grace and joy ; so that, though I could not do so much here in Berlin, I rejoice that the cause of truth has the more spread in the country.

I will now relate, in particular, some of my experience on my various tours. I first set out for Templin, where the opposition against the Lord's cause from malignant men has so long been manifest. I needed to use caution in entering the town. I had agreed that we should meet in a village five miles this side. I travelled all night to get there ; was met in Zehdenick by a little boy, who had long desired to be baptized, and who now rejoiced exceedingly because I expressed the hope that we could grant his desire. I never before saw so much piety in a child. For this very reason the boys of his village have dreadfully persecuted and abused him ; but he has borne it all with the greatest patience. Though the heat of the day was distressing, yet my walk with that dear child was exceedingly pleasant to me. At length I arrived in Hammelspring ; and by and by the dear disciples of Templin appeared, and our joy was very great. There is a dear brother who takes the oversight of the flock, Mr. Kemnitz. He arrived soon, and we had much conversation on the affairs of this station, which is forty-five English miles from Berlin. A part of the candidates to be baptized came also, and I had opportunity to discourse with them and hear their experience and faith.

At evening we went to a beautiful lake, half way to Templin, the rest of the brethren having engaged to meet us there. Much caution was required to escape the vigilance of people.

We arrived safely on the borders of the lake, but our friends from Templin were not there, and we waited a long time for them, while messengers were sent in various directions to guide them to the place where we were. At last the little August came, leaping and shouting, "Now they come;" and soon a dark cloud moved towards us, and we had the joy to salute our brethren most heartily. We had then, on the shores of the lake, an investigation into the state of those candidates who had just come, and as they all had undergone already the great trial of persecution, and had been closely observed for some time, we needed not much scrutiny. I next addressed them on the subject of baptism, and we prepared for the rite. It was the first time that baptism was administered there; all others had been baptized in Berlin. We felt very happy; no fitter place for baptism could scarcely be found. We were on the brow of a large row of hills, bending into the lake,—no disturber any where,—quite remote from the world,—the lake one of the largest, extending beneath our feet far and wide. The moon was rising over the hills behind us. I first placed the candidates,—nine in all,—in a crescent; what a beautiful sight! They all had undergone a severe trial by judge, and burgomaster, and clergy, and the world at large, and had been found faithful. Amongst them was also that little boy, August Dickmann, twelve years of age. As I had tried the depth of the water and found that it extended shallow for a long distance, we must all go into it at once. I told the candidates to take one another's hand, then took the one on the left, and thus guided them all at once down the hill into the deep; while those remaining on the hill had the most beautiful view below them. The candidates were five sisters and four brethren, among the latter also the little August, and next to him an old, grey haired brother. The weather was very mild and beautiful, and the moon broke so gently over the hills behind us and gilded the surrounding clouds, that it was the most attractive scene I ever witnessed. With deep solemnity I baptized one after another, and br. Kemnitz guided them out of the water.

Most elevated were our feelings when, after the rite, and an address, and prayer, we joined in a glorious hymn, "Lasst uns ihm ein Hallelujah singen," (Let us sing to him a Hallelujah.) Then, while it was yet night, all things being performed, we made our entrance into Templin, and the next morning I was away and visited several other people in the neighborhood, and saw that there is growing there many another sweet fruit for the Savior.

Soon afterwards I made, in company with my two sons, who now also are baptized members, a journey to Hamburg, where the new chapel was consecrated to the Lord. We rejoiced exceedingly on the occasion, and spent a week there, while I preached and addressed the brethren at several times; enjoying after a long separation sweet fellowship with my dear br. Oncken.

Environs of the Oder—Baptism at Tornow, and church organized.

My next tour was to the Oder and environs. In Tornow village, near Neustadt, they had long waited for me already. I had the sweet satisfaction of baptizing there eight converts, four brethren and four sisters, who all were full of their first love to the Savior. Two had been baptized there before, so that we were an eleven, who then sat down in the night and commemorated the Lord's death. Chose one of the brethren to serve on such occasions in future. Thus a new church was formed.

Zäckerick and Frankfort churches—Baptisms.

I next proceeded a long way to Zäckerick, where our dear br. Koppen, a farmer, was ordained and had baptized five converts; they are now twenty-one. (In Templin are twenty-five baptized.) I was most cordially welcomed there, and spent two days including a Sabbath, and preached there and in Lietzgoricke village, near Z., five times. The love and attachment of the dear brethren and sisters was beyond conceiving, and our fellowship very sweet. The cause prospers here. My throat was, however, much affected by the continual speaking.

I was brought thence in a carriage to a br. Hilliges, a farmer, who resides quite alone, where I was also very welcome. The next day I entered Frankfort. Much hope was entertained that a goodly number here would come out to be baptized, but unfavorable events had prevented it. Yet

some were ready to begin the work, as there was no church here as yet. I left them, however, for the present, and went on the railway to Guben, where a dear Christian friend longed very much to be baptized. After I had conversed with him, and became fully convinced that he was as faithful as the letters we had previously exchanged had indicated, I baptized him, in the day time, as we were walking beside the water of a fine stream, and then in the evening celebrated with him the Lord's supper. He lately has married a very dear sister of ours, and there is thus another new interest sprung up. I then returned to Frankfurt, where I was received with the greatest affection; and after all hindrances were removed, had the sweet joy of baptizing three disciples. Happily there had just come three others, of our church in Berlin, so that we were seven of us, who for the first time sat down in the primitive way to show forth the Lord's death. Several others gave hope of conversion to God. I trust that this beginning will be of glorious results in the great work of evangelizing the world, though great enmity also is manifested here. I was dismissed with all the affection which could be imagined, and returned to Berlin fraught with blessing.

Tour to the Elbe—Baptisms at Seehausen and Clotze.

Soon after this, I set out for a tour to the Elbe, and extended it to many other parts and places. Went first to the Altmack, a part of the province of Brandenburg, where several friends had long expected me. In Seehausen I baptized a husband and wife, when, besides me, two brethren were present from Berlin, and we rejoiced much in the Lord. Accompanied by one of them back to the Elbe in very great heat, I went up in a steamer to Tangermünde and environs, where some brethren are fully convinced of the truth in baptism; but as they had their scruples still as to yielding to certain measures imposed by government, I could not baptize them now, but delayed it. The heat during all this time was extreme, and frequently I was compelled to walk a long way in the noon sun. Visited Hendal and other towns, and formed new acquaintances. Then went to Clotze, and a forester's house, named Pansan. You will recollect under what very interesting

circumstances I visited here two years ago, and the last year there was baptized a dear sister, the forester's daughter. I now had the great delight to baptize her sister, who, meantime, had become a believer. Our dear br. Ule, a lawyer, whom, two years ago, I baptized here, happened just now to be present again, and thus we spent a glorious Sabbath, and broke bread together, from which these dear disciples had been debarred all the year past, living far from any of our churches.

Hanover—Eimbeck—Goslar—Othfreesen.

Being now not far from Hanover, and feeling a great desire to see the brethren there, I travelled all night in the mail, and the next day a little on the railway, and arrived in Hanover at noon, improving opportunities on the way to distribute tracts. I knew already, that since my last visit, two years ago, the cause here had been lingering very much; and, therefore, I did my utmost to strengthen, admonish and encourage the little band; made long tours in the neighborhood, under a scorching sun, to reclaim backsliders, and at another time held an evening meeting; and when it became very late and most of our friends were gone, and none of them had a horse, but were servants and journeymen, I spent the night in the meeting room, sleeping on the benches, and my carpet bag serving for a pillow. The next morning I left, when I could hope that the cause was stayed in its dying away, and new courage was put into the hearts of the disciples. I longed now to see our dear brethren around the Hartz mountains, and travelled over Hilderheim to Eimbeck, visiting some who were scattered abroad. In Eimbeck I had the joy to see Mr. Steinhoff, whose travels and persecutions in Hussia and Switzerland are known to you. We were in sweet fellowship with each other; the brethren came together, and I spoke to them from the scriptures, and related to them much of God's dealings with his people abroad. The following day I travelled over the highest regions of the Hartz, surrounded by clouds, and came to Goslar, where our brethren flocked together from the surrounding villages, and I had a very blessed Sabbath. Preached to them twice, and our gracious Lord was so near to us that the deepest emotions were manifested, and all remained together, after

the breaking of bread, till very late in the night, making the best use of the time allotted to us. A dear brother, whom on this tour I had met already in Seehausen, was now also here, and accompanied me the next morning up to the Brocken, the highest tops of the mountains, and down again, when I left him and the people there for Oth-freesen. You know already how much the dear saints here have suffered from persecution. There is not one who has not been in prison. The wife of the brother where I stopped, told me that even when she was in most delicate health, she had been cast into prison and fed on water and bread, but never had felt so joyful in her life as then.

The dear brother who most of all has suffered, guided me to the mountains and into the forest, where, even now, they meet together. But we ventured to meet this night in his house, where people of Salzgitter and other places flocked together, and I preached to them, comforting them from our glorious hope. They very gladly would have detained me several days, but I had extended my journey already too far and too long, being required at home very much; and thus, after another fortnight, I came to my dear people again.

Rationalism at Magdeburg.

On the way I spent a night and a day in Magdeburg, where there is some hope for the beginning of a new interest, but where Rationalism has unfolded its banner most widely, and where a Mr. Ulich, its chief champion, has the support of most of the people, so far as I could ascertain. Government is in a great strait about this. Ulich is suspended from his office, and tried before the Consistory; but very great agitation prevails among the people on account of it. They have imbibed infidelity, as it should be called, for ages and from their childhood; and though the present government oppose Rationalism mightily, yet they seem not to prevail; but there will be a great conflict and disruption at no far distant time.

Berlin church—Relations to government.

The intervals between my journeys this summer, I spent here in great anxiety and hurry; as the building of our meeting-house required all the attention and labor I could bestow. It is now so far advanced that a keeper

dwells in it, and the large hall, for our prayer meetings, is fast finishing. However, we shall not be ready till next spring, as the walls need to dry first.

As to the state of our church, I rejoice to say that it is prosperous. We have had many accessions, though the number of them is not just at hand. In various cases we have been obliged to exercise discipline, and three or four have been excluded. My illness in spring, and long absence in summer, have rather prevented greater increase; but I hope this will be amended also. Our meetings now are crowded, and we long for a larger meeting place, which will benefit us very much, we trust.

As to our relations to government, there has not occurred any thing since my last of an alarming character. We have thought it wise, at present, not to enter into those ways of liberties which the new law of toleration opens, as we find that they would be more dangerous, oppressive and exacting than those of our present condition, where we observe the regulations which were previously imposed upon us. How long we shall be permitted to remain in this condition, we know not. But whatever may occur, we know that the Lord reigns, and he ultimately will and must prevail. Therefore we can be quiet.

In Stettin the cause is prospering. Mr. K.'s party is diminishing constantly; and most of his people have joined the church under our dear br. Hinrich's care, which also increases more and more. Our dear br. Oncken is now on a tour to Switzerland. A dear brother, and deacon of his church, who accompanied him to Basle, has just returned, and related to us much interesting experience which they have had in the south of Germany, and which, no doubt, he will write to you more in particular. We expect him soon back again.

And now, farewell; and think on us in your prayers. May the deep interest which our brethren in America take in us, not diminish, but increase. We live in a time of great movements. May we fill our proper stations with all zeal and devotedness. We have very glorious hopes, and may the few years remaining to us prove our most sanguine expectations to be founded in the omnipotence and eternal grace of our covenant God. May He smile also on your country and churches,

and may the benefits bestowed upon us return in abundant showers of grace.

GREECE.—Letter of Mr. Buel.

Our readers will recollect that at the close of his last letter Mr. Buel adverted to a message just received from the demarch of Piræus, inviting him to a personal interview. (p. 14, last Mag.) The following, dated Oct. 11, contains an account of the interview and some of its immediate results.

Visit to the demarch—Personal rights—Discussion on miracles.

On the 11th inst. I called, by invitation, on the demarch. He shewed me an official note from the nomarch of Attica, commanding to put in execution the order issued against us the 20th of August. He also shewed me the 1st Article of the Constitution (which prohibits proselytism) and the 532d of the Penal Code; and again desired me to discontinue the school.*

I told him that I did not consider myself an offender against the 1st Article of the Constitution; but if he or the authorities above him are of a different opinion, they may proceed to execute the law; but I should insist on being heard in court, and if this privilege is denied me, I appeal to the government of the United States of America.

As to what was denominated the "school in my house," I did not consider it a school, when children resort thither, not to be taught in any of the studies pursued in the schools, but for needlework and useful conversation, and that, at the earnest solicitation of their parents;—it is an unwarrantable intrusion into domestic privacy, and a violation of my social and civil rights as an inhabitant of the country, when it is forbidden to receive persons of whatever age, be they children or parents, into my house. Such measures are also a virtual violation of the com-

mercial treaty existing between the two countries, forasmuch as it is a system of espionage upon the dwelling of an American citizen, thus to take note of who enters, and who leaves it, and of what is said in conversation there. For every pious American, whether man or woman, would ever feel it to be a Christian privilege and duty, freely to express his religious sentiments in his own dwelling, which is declared in the Constitution to be his *asylum*.

The demarch said, smiling, "We know all that very well; but Greece is not America; the state of society is different; so are the character and prejudices of the people; and hence public opinion here obliges us to suppress whatever has the appearance of proselytism. And besides this, political reasons lead to these measures, as the Russian party compass political ends, by subserving the religious prejudices of ecclesiastics."

The ecclesiastics, said I, ought not to be jealous of us. They ought to know that it would be for the true interest of religion in Greece, if there were fifty men like us here. We would gladly aid them in supplying the nation with the word of God, which we hold in common, and in counteracting the infidelity which will ere long prove the ruin of them and their church.

The demarch wished to know why I did not take out a permission to establish a school. "Because, then, I must allow the catechism and sacred pictures in the school, and this I could not in conscience do. The excellencies of Plato's catechism I acknowledge. Much the largest part of it accords with the word of God, but a portion of it is totally at variance with the Divine word." He asked what parts of the catechism we object to. "Among other things, we disapprove of the worship of the Virgin and of the saints. We can pay no religious homage to either." "Do you allow that the mother of Christ is to be regarded as the *ever Virgin*?" "I do not consider that dogma to be an essential one of the Christian religion. The belief or disbelief in her *perpetual virginity* does not affect a person's salvation, and, therefore, I never discuss it."

Allusion being made to miracles, he narrated the miraculous cure of an acquaintance of his, who was born a very deformed cripple. He dreamed the Virgin informed him that if he

* The article alluded to, of the Penal Code, reads as follows:—

"Assumption of scholastic duties.—Confinement from one to three months, or fine from seventeen to fifty dollars, is imposed on the person who, not being appointed, or not receiving a special permission from the authorities, keeps a school, or opens any other educational establishment."

went and dug in a certain place, he would find her picture; and on touching this, that he would be cured. He obeyed the message, and was instantly restored to the natural use of his limbs. "This person," said he, "I have seen before and since his cure; now, pray, what do you think of that miracle?" I said, "If the evidence is convincing, I must assent that an extraordinary cure has taken place. The human mind must yield to evidence. If the Virgin appeared to the man in his dream, and a miraculous cure has taken place, there would be ample means for proving the facts; therefore, you have a right to scrutinize severely all the circumstances connected with the case, both before and after it, and to demand the testimony of a sufficient number of competent and disinterested witnesses, who could not be accessory to any cheat. All these elements, and more, enter into the proofs of the miracles of the New Testament. Besides, if the Christian religion was left complete by Christ and his apostles; if there is salvation in no other name than His, what need of further miracles? After the new faith has once been generally received, there is not only no need of further miracles to authenticate it, but the testimony in their favor becomes less trustworthy, because less impartial and disinterested; hence, the apostle says,—“Whether there be tongues,” (the most surprising of all miracles,) “they shall cease.” In Italy, miracles are said to be wrought every year; but what object do they serve? Not to attest the divinity of a new doctrine, as did those of the bible, but to subserve avaricious and even political ends. When God interposes to work a miracle, He does it with some grand and important design. But no design worthy of a God appears in the countless miracles that are said to have been wrought in the dark ages and since. While, on the contrary, the inference deduced from them, is opposed to the spirit and the letter of our Lord’s instructions. It is fashionable to decry the miracles of the New Testament, by bringing them into comparison with the superstitious juggleries of modern times. Thus our religion is held in contempt by those who know little of the bible, and, unfortunately, are not encouraged to read it.” These, and other remarks, must have led the demarch to the conclusion that I had no great respect for his miracle, and he finally allowed that

there is more room for the operation of second causes, in the case of such a marvel, than is commonly supposed.

Mission school suppressed.

The day after, the demarch’s messenger having called in my absence, I went to the demarchy and received the following document.

“No. 1228.

“*Kingdom of Greece.*

“Demarch of Piræus to Mr. Rufus Buel, present.

We invite you, in pursuance of a previous order, to dismiss within twenty-four hours from the receipt of this, the school illegally kept in your house; for otherwise, in case of its further continuance, we shall be under the unpleasant necessity of taking instant and rigorous measures to enforce against you the law as defined in the 532d Article of the Penal Code.

“A. THEOCHARIS, demarch.

“*Piræus, Oct. 30–12, 1847.*”

The next day Mrs. Buel and Miss Waldo dismissed the “school” within the time specified, telling the children the reason why they did so. We obey the order, because it threatens a penalty against us as *school teachers*, and not as *missionaries*; and any suit in court would be conducted on the ground that we violate the school laws.

The experiment has now been tried, and has resulted as I have always anticipated. We cannot have any thing that has the appearance of a school, with the exception of our English classes, which go on as usual. And I expect they will try to break this up, by charging that I *transcend* the limits of my permission, inasmuch as I teach religion at the same time. But it will require some hair-splitting to shew that I may not use the bible, or any other particular book, in teaching English. My teaching religion must be prevented by other means than that.

It is quite probable that our Sabbath classes will also be brought under the protection of the school law;—“such protection as vultures give to lambs;”—and as the children were invited to come on the Sabbath, my next letter may report that the Article 532d has been enforced;—for they will have failed of their *main* object, if they cannot stop the Sabbath teaching.

But such a measure will attack more *avowedly* the *gospel*, and the religious character of our work; and when

things come to that issue, we will appear before the tribunals, "for a testimony unto them;" and for a like reason the same will be our course, if, on any pretext, my own religious teaching is forbidden. Let the matter come to a decision, and to a judicial one; and when the voice of the judiciary of the kingdom has decided against us, we will stand still and see the judgments of God. But if arbitrary executive authority attempts to anticipate or arrest the *due course of law*, I appeal to my government as an American citizen injured and unjustly maltreated.

Mrs. B. adds in a postscript :—

During the whole period of our missionary work, never did we feel more than *now* the necessity of patience and believing prayer. O that these may abound in us, unworthy and undeserving as we are, to the glory of our common Lord.

TAVOY MISSION.—Journal of Mr. Bennett.

(Continued from p. 22.)

About the first of March, the health of Mr. Mason continuing to decline, Mr. Bennett was deputed to accompany him to Maulmain; and they accordingly set sail on the 11th from Monmogan, but were driven back by a violent tempest. They finally left in the steamer for Maulmain on the 17th, and arrived on the 19th, whence Mr. Mason sailed for Calcutta on the 25th, (pp. 306 and 337, last vol.) The same day Mr. B. proceeded to Newton, and finding Mr. and Miss M. Vinton about to visit Bootah, a Karen village on the Attaran, he cordially accepted their invitation to bear them company.

Visit to Bootah—Character of the village.

March 26. Left town with br. Vinton and his sister for Bootah.

27. Arrived at the village about sunset, it taking three tides to reach this place from town. The scenery on this river is more monotonous and uninteresting than that of either the Salwen or the Gyne. This stream seems to flow through a broad alluvial deposit; the banks are low and there are only two or three places where hills are visible, and these consist of singular piles of limestone, covering only a

few acres, and rising from two to four hundred feet, their sides, base and apices broken into fantastic shapes, with here and there shrubbery growing upon them, festooned with flowers.

The Karen village is very pleasantly situated on the north bank of the stream, which here runs nearly east and west; but the course from town is tortuous, and, in general, is east of south from Maulmain. I counted seventeen Karen houses in the village. The people have buffaloes, cows and swine. Their houses are jungle houses, and there was not that marked improvement about them which I expected to find. The people have evidently improved more in their mental powers than in their domicils. They have a good teak chapel, twenty-one by thirty feet, with a pulpit, and with rooms off one end, for the convenience of the teachers when they visit the village. The buildings are all covered with thatch (grass), and as it is put on very thin, the buildings are very hot.

On our way up the river, it was reported that a man had died in his boat of cholera, and we passed a boat capsized soon after. The people of the village had taken fright at the report, and many whole families had moved off into the jungle; nevertheless, there was a good collection at evening worship, to whom br. Vinton preached.

28. Lord's day. In the morning preached to the people from Phil. 3 : 1, to a congregation of 102. In the afternoon br. Vinton had a prayer meeting, and his sister M. a bible class; in the evening br. V. preached. The church has the labors at present of Tah Oo, one of the assistants recently ordained in Maulmain.

29. Amid the coming and going to-day, br. Vinton has a class of five young men, who are his boatmen, &c., in mathematical studies, who have made good progress in the science. Besides this, many of the people are attentive to learn, and especially one who has come several times to have passages of scripture explained; while I write, he is inquiring what means that passage which says, "where sin abounded, grace did much more abound," &c.

30. It has been a very oppressive and hot day, and the thatch overhead seems to be but an apology for a shield. I have strongly recommended that next year the house be covered with leaves, even if they have to be brought from town.

As there has been no report of another case of cholera, the five families who fled the evening of our arrival, and some others, have this evening returned. The chapel was well filled for evening worship. I again addressed the people, and then about half past 8, as the tide ebbed, embarked in the boat to return to Maulmain, leaving br. V. and his sister to spend the coming Sabbath with the people.

Return to Maulmain—Incidents on the way.

31. Came down with the tide in the night, and on awaking this morning find we are moored to a bank, and all asleep. About noon, passed one of those singular looking hills of limestone, with caverns at its base and turrets aloft. One's own littleness and insignificance are sometimes seen and felt, when passing under cliffs some hundred feet high in a small boat; and if these small masses of matter inspire awe, what emotions ought to be produced when the Author of not a solitary hill only, but of the Alps, and the Andes, and all the mountains of our globe, is contemplated. He commanded, and they stood fast. Strange that amid such mighty works weak man should be so highly regarded, or at all cared for.

On our way down to-day, the boatmen discovered a swarm of bees on a bush on the bank of the river; and ere I was aware, we were at a stand still; some were on shore,—a fire was soon made,—then well wrapped in green leaves; and soon after, they came on board with nearly half a bushel of comb and honey, and larvæ of young bees. The latter seemed to the taste of the Karens the choicer part, while I was contented with bread and honey. Though the swarm must have been a pretty large one, and the bees were flying about in masses, none of the men received a sting. The most of the comb was filled with young bees in the larva state; these they pressed out of the comb, and then threw the comb away. This liquor is a delicacy to the sons of the forest.

April 1. Accidentally looking into the almanac last evening, I discovered there would be an eclipse of the moon early this morning, and as I awoke about 3 o'clock, when it was about its greatest obscuration, we all had a good view of it. Arrived at Newton about 9 A. M., and found all as well as usual; though there have been several

cases of cholera reported, and some deaths.

4. As br. and sister Binney are at Amherst, and br. Vinton in the jungle, I preached to the Karens at Newton, who, although the schools are now all dismissed (for a time), numbered about 100.

The next entry in the journal records the sickness and death of the lamented Bul-lard, of which particulars were given at p. 304, last vol.

Baptism and the Supper.

11. Lord's day. After Burman worship, this morning, br. Stevens baptized two Burmese females. In the evening attended at the English chapel, where the communion was administered by brethren Binney and Howard. The former made some excellent remarks on the connexion of the promises of God and the death of the Savior, bringing home the fact of their beneficial influence on the mind of the Christian, just in proportion as he *believed in Jesus and trusted* to the fulfilment of the promises. It was to me an interesting time. I could not help calling to mind associations of former years, in the same house, and contrast the past with the present, and note how some of the precious promises had been fulfilled.

The following day Mr. Bennett left for Tavoy, where he arrived on the 14th.

Sau Qua-la ordained to the ministry—Death of an aged disciple.

22. Have been busy since my return in building a school-house, and getting things in order for printing, &c., during the rains.

28. To-day Sau Qua-la, a Karen assistant, who has long been with br. Mason, and for the last two years stationed at Pyee-khya, was ordained to the work of the gospel ministry. I know of no one of his countrymen, who, I think, is more worthy or likely to be more useful. This is the sixth Karen in these provinces, who has been ordained and placed in a pastoral charge,—four in Maulmain and one at Mata. May they all be eminently useful.

May 19. This evening, about half past 9, Ko Noun-gyee, a Burman disciple, left us, we hope for a better world. The old man was converted when br. Wade was founding Newville, on the Tavoy river, some ten

years since. He leaves a number of children and grandchildren, as well as other relations, not one of whom seems disposed to follow his steps. In fact, his children would not support him because he was a Christian, and his relatives shunned him. He found a home for some time with the Karen disciples at Newville, but, latterly, he has been a resident in town. He was a good old man, and though he never learned to read, often seemed to enjoy hearing the scriptures read, and was at worship the Sabbath before he died. He was, probably, about eighty years of age. While preparations were making for the funeral, a brother of his

came to see the corpse with his rosary, and when he alluded to his brother having passed into another state, according to the Burman idea, and was told of heaven, where it was hoped the spirit of his brother had gone, his dislike of the truth was so great that he rose and left the room. *He* is expecting a paradise from his meritorious works, while we have considerable assurance that the departed trusted in Jesus. What a sad disappointment to the Pharisee will the day of judgment be! Then his eyes will be opened, but, alas! too late. "Let me die the death of the righteous, and let my last end be like his."

Miscellany.

NO. II. CHINESE PHYSICIANS.

By Rev. T. T. Devon, M. D.

The native physicians of Canton are of comparatively low standing in society; it is an employment often resorted to for a livelihood by any scholar or so called learned man, who can find nothing else to do. Generally the sick go to the medical man for relief; it is very rarely that the physician goes to the bed-side of the patient. The most respectable are consulted in their own houses, and do not dispense medicines; for the consultation and prescription, the ordinary fee is from three to nine cents. If, however, it is found necessary to visit the patient at his own house, the ordinary fee is nine or ten cents per visit; in some few instances, one or even two dollars have been paid for a visit. There are no female physicians; hence, when one of that sex is sick, and there is a necessity to call in the aid of a doctor, means are adopted to carry out, even in the hour of suffering, the custom of the nation never to allow people of different sexes to meet in the same apartment. On entering the apartment of the sick female, the physician is brought close to a curtain or screen, on the other side of which stands the patient, who has been dragged from her bed, and, supported by her female friends, is retained in that position till the medical investigation is finished. The patient first passes her hand beneath the curtain, that the pulse may be examined. Great impor-

tance is attached by the Chinese to the pulse, and they suppose that the larger proportion of diseases may be fully ascertained by the wrist alone. Close investigation on the part of the physician the patients neither like, nor do they deem it necessary. If, however, the medical man is not satisfied with the pulse alone, the curtain is lifted, and he is allowed to look at the face and tongue of the patient. On signifying his satisfaction, the curtain is dropped and she is carried back to her bed. But if she be wholly unable to rise from the bed, she is invariably brought to a lower floor, should she have been lying up stairs, and after being closely surrounded by a mosquito curtain, the doctor is allowed to approach his patient. This curtain is not to be drawn except only from urgent necessity, and even then it must be drawn but for a few moments.

Most of the sick of Canton generally call upon the physician, though at the mission dispensary I have frequently been called upon by servants for medicines for their masters, who merely sent word that they "did not feel well and were feverish." The native practitioners are accustomed to prescribe when thus consulted.

It is not unfrequently the case, that the priests are consulted by the people, for the cure of their maladies. These men make amulets, spells, &c., for the sick, and from the sale of which they derive considerable income. They profess to arrest hemorrhage or cure an abscess by writing on the part affected some cabalistic characters.

Sometimes these characters are written on paper, and a tea is then made of the paper, and the patient is required to drink largely of this tea.

In a certain proportion of diseases, (say some three per cent.,) the Chinese imagine the patient to be possessed of a devil or strange spirit, which, though benevolent towards the inhabitants of the particular house in which he may dwell, is bitterly hostile to the inhabitants of all other houses. Their suspicion that a patient is laboring under a supernatural agency, is fully confirmed should delirium be one of the symptoms of the disease. In that case, friends take the management of the case into their own hands. They proceed at once to make offerings of tea, and rice, &c., to the evil spirit, and then, opening the door and placing themselves behind the patient, kindly invite the spirit to be appeased and leave the house; then they cast the offerings out of the door into the street, and having closed the door, wait patiently for the subsidence of the delirium.

The Chinese physicians have little or no knowledge of anatomy, and their *Materia Medica* and rules of medical treatment have no settled basis. While native practitioners confine themselves almost wholly to some 200 or 300 vegetable remedies, they derive some from the animal kingdom. They administer centipedes for syphilis, and in malignant or black gangrenous abscess or ulcers, will apply a poultice of a toad freshly opened. Medicines from the mineral kingdom are almost entirely unemployable by the Chinese practitioner.

Those who are principally charged with the medical care of the people of Canton, may be seen in all parts of the city sitting in the streets and surrounded by a medley assortment of gallipots, roots and herbs, waiting for patients. There are also very many medicine shops scattered about the city, some of which are fitted up in a style that would not disgrace even Broadway. There is this exception, however, to such a comparison: the work of pulverizing, mixing and slicing the medicines, is all carried on in full view of passers-by. And yet this can scarcely be said to detract from the elegance to a stranger's eye, because the fanciful attire of the men, the grotesque appearance of the tools, and the unique aspect of the whole, are in perfect keeping with the large blue and white figured gallipots that fill the red and gilt shelves. Some of the door-posts of these doctors' shops are strangely ornamented (?) by being covered with scores and hundreds of old worn out plasters of all sizes and colors. These were placed there by the grateful patients, as tokens of the cures

effected by the medicines sold within. The sight of these used strongly to remind me of the waxen arms, and legs, and crutches suspended about the altars of Mary and other canonized saints in Europe, as tokens of gratitude for health restored by means of their intercession.

The corners of the streets are covered with medical placards, inviting the sick to resort to this or that practitioner for a cure. In these announcements the names and symptoms of many diseases are published with such a repulsive exactness and plainness, that they need their expression in a foreign character to shield them from the eye of Christian decency.

There are no public hospitals for the sick. There is an institution, however, at the eastern gate of the city, devoted to the outcasts of Canton,—the lepers. But it is rather an asylum than a place for treatment; for no medical means are employed for the cure of the sick. This institution is supported by the emperor, and is in no wise connected with, or dependent on the benevolence of the people.

MISSIONS IN NEW ZEALAND.

The great and good Spirit is at work on the minds of the people in this circuit, and some call at the mission house, and some stop me when travelling, to relate their sorrow for their sins, the deliverance they have experienced by believing in the Savior, and their possession of the pardoning love of God. An interesting young man came to me in the road a few days ago, while returning from Patea, to relate his experience. He said that for some time he worshipped God with his lips only, and knew nothing of the extent of the divine law, until he was convinced that he was a sinner, and that in Christ alone was salvation from sin. He said his sins appeared in bulk like Mount Egmont, in this locality, and in number like the sands upon the sea-shore; and after praying, and seeking in the means of grace, he fled for refuge to the Savior; and could now say with the apostle, "Thou knowest all things, thou knowest that I love thee." His baptized name is Peter; and hearing him pray after one of the public services, I am led to conclude that he has passed from death unto life.

This morning four females called to relate their feelings and experience. Three of them described when, where, and how, they were brought to God. I gave two of them a hymn-book each; and they went away like persons possessed of great spoil. Last Sabbath I was led to "thank God,

and take courage," from what I witnessed in the means of grace: all present appeared to enjoy that blessed day, "the best of all the seven." At the close of the services three of the teachers prayed with great earnestness and propriety, and several responded to their petitions with hearty "Amens." The enemy, however, appears to give up this people with great reluctance; and while we have rejoiced for what God has done for some, in delivering them from his thralldom, we have to mourn over others who are still led captive by him at his will.

Truly this people have been the slaves of sin and Satan. The account we have heard of what they did in the days of their ignorance, and when under the power of the enemy, is revolting to humanity; being without natural affection, and guilty of shedding each other's blood without remorse. They now shudder at the deeds of death they have perpetrated; and the change experienced they all ascribe to the influence of the gospel. If a great deal of positive good is not done, a great deal of evil is prevented. In one of the settlements which I visited the other day, being formerly one of the principal fortifications of this people in the time of their wars, the residents related to me how numerous were its inhabitants which were swept away by their enemies; and but for the gospel the remainder would all have been cut off, as so late as 1835 an exterminating party came upon them, but were repulsed, and disappointed in their expectations. *Mothers* who used to trample their children to death, when infants, to get rid of them because they were troublesome, are now possessed of the love of God, and love their offspring. *Men* whose hands were against every man, and every man's against them, who used to kill and devour their enemies in war, are now walking in the fear of God and in the comforts of the Holy Spirit, who love their neighbors as themselves, and all mankind for Christ's sake. *Children* who were ignorant and debased by the corrupt example of their parents, are now instructed and taught in schools, and can read fluently in the New Testament scriptures. In the wars referred to, which distracted this people, many have been torn from their homes and friends, and taken captive; but since the gospel has exerted its salutary influence, the chiefs have given up their slaves, and they have returned to their kindred. I witnessed a very affecting scene the other day. Two brothers had been separated for years, and on the return of the elder, they were overjoyed at meeting again. They were locked in each other's arms

weeping, till each exceeded the captive exile restored, rejoicing that he was again on his native soil. Many have returned in this way to this tribe, (the Ngatiruanui,) which has been stripped and peeled, perhaps, more than any other tribe in the country.—*Rev. W. Woon, in Wesleyan Miss. Notices.*

ROMAN CATHOLICISM AT SHANGHAI.

The following reference by Mr. M'Clatchie, missionary of the Church (Eng.) Miss. Soc., to the efforts of the Popish priests to counteract the influence of Protestant missionaries at Shanghai, will be perused with painful interest by those who view with just alarm the extraordinary endeavors which are now put forth by that anti-christian power, in every part of the world, to extend the empire of the *Man of Sin*, and to regain their former dominion over the nations. In a letter dated June 25, 1846, the following passage occurs:—

"A letter written by the Count de Besi, apostolic vicar of Shantung, to the directors of the work in Italy, has just been published: it is dated Nanking, May 13, 1843. Speaking of his converts he says, —'The return of peace, joined to the zeal of the newly-arrived missionaries, and, more than all, the blessing of the Lord who blessed their efforts, has so greatly increased the number of neophytes, that they number 72,000, or 73,000, without including the province of Honán, which is also a part of my vicarate.' These converts, the bishop says, reside in Keáng-nan, by which, according to the description given, he means the provinces now called Keangsoo and Gnán-hwui, both of which were formerly included under that name. The provinces of Honán and Keáng-nan, according to the An. de la Prop. de la Foi for June, 1839, contained, at that time, 40,000 converts; so that, at the least, there has been an increase from 1839 to 1843, of 42,000,—that is, allowing only 10,000 converts to Honan, and 30,000 to Keáng-nan in 1839, and taking the present calculation to be only 72,000. The number of missionaries consists of 'four Europeans . . . and ten native priests,' the latter, 'for the most part, old and infirm.' 'The zeal of the newly-arrived missionaries,'—i. e., those, of the four mentioned already, who arrived 'during the previous year,' 1842,—the bishop tells us contributed greatly to this increase. He, however, does not inform us how these missionaries acquired the language so as to be able to labor so effectually as soon as they arrived in China. Indeed,

speaking not merely of the four foreigners, but including also the ten native priests, he says,—‘These are not sufficient for the ministry of the sick. M. Lavaissiere has, in his district alone, 9,400 Christians, and he is able only to visit them once in three years, notwithstanding his indefatigable zeal and prodigious activity, on account of the infirmities which press upon a missionary for a great part of the time, and that the converts are so separated that it is necessary to make many journeys in going from one to the other.’ If the increase of converts already mentioned be wonderful, assuredly any one, who knows what the human heart is, will think it even still more wonderful that these should be kept sound in the faith by being visited once in three years. Besides, if it be true that the whole body of missionaries ‘are not sufficient for the ministry of the sick,’ how can those who are in health, and who, doubtless, form the greater number, be properly instructed? All these difficulties, however, are solved by the unblushing statement of the bishop with regard to the method by which converts are made. He says,—‘We have adopted this, among other resolutions: to erect schools in all the villages, and to choose in each locality a certain number of pious widows, who, having some knowledge of medicine, may be able, under pretext of administering remedies to sick infants of pagans, to confer baptism.’ Such is the account given by the bishop of Nanking, of the conversions which have taken place within his diocese, and of the manner in which some of his converts are manufactured. Better that the Protestant missionaries should never be able to point to a single convert, than that they should convert the whole empire of China by such underhand practices.”

Six months later, Dec. 22, Mr. M’Clatchie writes:—

“The Jesuits here are beginning to take alarm at the proceedings of the missionaries, and have adopted the old plan of denouncing every thing that savors of God’s word. Not far from this city a placard has been posted up, warning the Chinese against receiving our tracts, and assuring them that our books are all of the most abominable character,—not fit to be read by the people; who are called upon, if they even see any friend reading them, to take them away immediately, and persuade such persons not to have any thing to do with such books. I cannot but hope, however, that some of their followers have been taught of God, and hold the truth, though in much darkness.—*Miss. Reg.*

ROMANISM IN FRANCE.

Louis Philippe testifies great regard to the Popish clergy of France. He has recently visited with regal pomp a monastery of *Trappists*. You know, I suppose, who the Trappists are. They date their origin from the age of Louis XIV. An abbe named *Rancé*, after having tasted all the pleasures of the world, took it into his head to establish a new monastic order. He had been crossed in love, and the despair which ensued in consequence, led him to practise in an excessive degree the fasts and rigors of the cloister. He went into gloomy solitude, called around him those who shared his ascetic folly, and speedily gained a wonderful reputation; for men are easily brought to admire what is *outré*. The monks of La Trappe lie on ashes, eat brown bread, flagellate themselves daily, and observe the most complete silence, saying, when they meet, these words only: *Frère, il faut mourir* (Brother, we must die). The severity of their rules is so extreme, that even the Court of Rome stood aghast when the Abbé de Rancé went for the first time to submit his statutes to the Holy See.

Assuredly, the Trappists are the most useless of men. Their monasteries were suppressed by the revolution of 1789, and if they are now restored, no law has sanctioned that restoration. In fact, their existence is *illegal*. It is, therefore, not without astonishment that France has read the details of the visit of Louis Philippe to one of their establishments. It was intimated to the monks beforehand that the visit was to take place; and extremely flattered at the honor which was about to be done them, they charged their superior to address the king in a long harangue. Louis Philippe replied, that he was happy to find himself in the midst of them, and that he would give them all the marks of protection and good will that they could desire.

This is truly a farce. No one in France is ignorant that Louis Philippe is, in the most complete sense of the term, a *Voltairean*. He was imbued, in his youth, with the principles of a sceptical philosophy. Not only does he not believe in the fables of Popery, but his religious notions are very lax. In the depths of his heart he sneers at the Trappists, and every other order of monks. What, then, was the motive which induced him to visit a monastery? Purely and simply a political reason. He wishes to gain the good graces of Rome and of the priests, thinking that thereby the crown will be the more firmly placed on his own head and on that of his

heirs. I believe that this is a false calculation. The French, in spite of the *revival*, of which the Popish clergy boast with such arrogance, are as far as ever from bending their necks to the Papal yoke. They allow the priests quietly to say mass, to get up processions, to call to their confessional women and children; they give money to the church as an outward mark of respect for the ceremonies of Roman Catholic worship; but the majority go not a step further; and I am fully convinced that the French people, taken as a whole, are no more disposed to become ascetics now than they were half a century ago.

Were it necessary to furnish proof of this, I might cite the embarrassed circumstances of an Ultramontane journal of Paris; I refer to the *Univers Religieux*, which is the organ of Jesuitism and of the dignified clergy. This journal has taken an important part in the quarrels of the priests with the University. It is constantly in the breach as the valiant champion of clerical opinions. The *Univers* is conducted just so as to give these bigots pleasure; and yet, strange to say, it announced, a few days back, that its subscribers are not sufficiently numerous to defray its expenses, that it annually loses a considerable sum, and that, in order to continue publishing, it is under the necessity of raising its terms of subscription from fifty to sixty francs.

What are we to conclude from this? Evidently, that the Ultramontane party is very feeble in our land, notwithstanding it talks so loudly of its conquests. A journal which responds to the sentiments of the national mind never wants subscribers. We have newspapers which reckon from thirty to forty thousand subscribers, and which gain immense sums. If the *Univers* cannot even defray its expenses, it is because that journal is opposed to the feelings of the majority of the nation. It has readers in the palaces of the bishops, in the parsonages of the priests, and in the houses of a small number of bigots: beyond these, it is viewed with contempt.

But if the priests cannot hope to regain their former influence over the intelligent portion of the nation, they seek to maintain their dominion over the inferior classes of the people, over ignorant peasants and superstitious women. In order to attain their end, they invent false miracles, which, being announced and vouched for by the clergy, raise the imagination and inflame the enthusiasm of illiterate persons. Thus, according to the testimony of the Ultramontane party, thousands of wonders have been effected within the last few years, and if this continues, the number of

supernatural events will speedily exceed that of natural facts.

I do not recollect whether or not I have told you, on another occasion, of a miracle which took place not long since among the mountains of Dauphiny. The circumstances were these. Two little shepherds were watching their flocks in a lonely spot, when all on a sudden they beheld a strange lady, with beaming countenance, splendid apparel, and majestic mien. This lady approached the two shepherds with a gracious smile, and gave them a very long discourse upon the duty of going to mass and confession, of fasting on Friday, of reciting litanies, and of obeying, in all things, the authority of the *cnré*. There was nothing extraordinary in that, say you. But listen to the sequel. This lady, who thus passed her time in conversing with the shepherds, was not a mere mortal: it was the Virgin Mary, who had deigned to descend to earth. The Virgin Mary, say you again; but where is the proof of it? These little shepherds, poor children of ten or twelve years of age, may they not have mistaken a lady unknown to them, who may have happened to traverse these mountains, for the Virgin? Has the Virgin distinctive features by which she may be immediately distinguished from all other persons of her sex? Beware what you say: see how the miracle has been proved. The Virgin Mary left *the print of her foot upon a stone*. It is evident that an ordinary lady, in walking, would not make a deep and permanent impression upon a rock: it is, therefore, a supernatural being, it is the holy Virgin, and she only, who can have imprinted the mark of her foot upon this mountain of Dauphiny. The miracle is certified by the priests; it has been duly registered in the columns of the Ultramontane journals, and all the Popish seminaries echo with the cry, that a great and supernatural event has happened in connection with the Romish Church.

Now, in the month of September, in the present year, *sixty thousand* pilgrims (aye, sixty thousand!) have been to *Salette* (the name of the place where the Virgin appeared to the little shepherds,) to celebrate the anniversary of this memorable event. The procession was headed by priests. Mass was celebrated, and the sacrament administered. All these pilgrims sang hymns in honor of Mary. Moreover, as there is a spring near the stone on which the Virgin left her footprint, these good people rushed in crowds to drink a few drops of this wonderful water. They believed that it was an infallible panacea for all the maladies of soul and body! The

curés under these circumstances, reaped a rich harvest: and every body went home perfectly content,—the pilgrims with the spring water and the priests with—the money!

In reading details like these, one would think that France were a land of Hottentots or Iroquois; but these absurd superstitions, observe, are concentrated in the lowest classes of the people. Decent men, those who have received any education, utterly despise these disgraceful scenes; and, certainly, the priests do more harm than good to their cause, by favoring such stupid practices. They will one day perceive that he who deceives his fellow-men must suffer by the hand of God.—*Cor. of Evang. Christendom.*

PIETY AND MISSIONS.

Engagement in the missionary enterprise is necessary to the well being of a church; but the fact of the engagement will not secure that well-being, and the engagement itself may soon lose its spirit and character. The enterprise is necessary to a vigorous piety; but a deep and personal piety is still more necessary to it. The enterprise is, indeed, a noble stream, refreshing, reviving, and invigorating all the region through which it flows; but it is fed by the springs of private meditation and believing prayer; and these dried up or diminished, leave only an empty channel, or a faintly flowing rill.—*Rev. Robert Nesbit.*

American Baptist Missionary Union.

RECENT INTELLIGENCE.

Greece.—Later communications from Mr. Buel (Nov. 9 and 19) narrate the progress of the measures adopted by Government to suppress the operations of the mission.

Sabbath instruction interdicted.

Nov. 9. On the 21st of Oct., the day after my last letter was written (p. 49), a messenger from the demarch called for the written statement which I had, some days previously, promised to draw up in justification of my proceedings. I replied that this was rendered unnecessary by the demarch's hasty and peremptory order to dismiss the school, and by my compliance therewith. "But the demarch said he was sorry to learn, that on the last Sabbath you received a number of girls at your house." To this I replied, that any assemblage of children or of grown persons on the Sabbath at my house had nothing to do with the school nor with the school laws; in answer to which it was said, that the demarch desired to have a written statement of my reasons to send up to the Minister of Religion, so that he might be relieved from the present responsibility of executing the penalty of the school laws against our Sabbath proceedings, and until farther orders should be communicated to him.

Such a statement I accordingly prepared. It reads as follows:—

"To the demarch of Piræus,

"Your document dated Aug. 8-20, communicating an order from the Minister of Religion and Public Instruction, concludes by requesting me 'to dismiss the said school in my house, and every other assemblage therein convened for purposes of instruction.' The said 'school' was accordingly dismissed, although I did not consider it as coming under the school laws. As you have since informed me that I cannot receive children at my house, even on the Sabbath, without violating the article 532d of the Penal Code, I must say that upon this point we differ in opinion. Believing that this is purely a religious question, and no longer a question about schools, I notify you that if it be your further purpose to execute against me the aforesaid law, I wish to submit the case to the adjudication of the proper tribunals.

"I beg leave here to add, with all respect, that in receiving at my house persons of any age or nation, for religious conversation, or for reading and expounding the word of God, I transgress no law, human or divine. So far from erring against the first article of the Constitution* in so doing, I only

* The first article of the Constitution, section first, reads as follows:—"The Established Religion of Greece is that of the Eastern Orthodox Church of Christ; but every acknowledged religion is tolerated, and its rights shall be exercised without hindrance

avail myself of a right guaranteed therein; inasmuch as it says expressly that 'every known religion is tolerated, and its rights shall be exercised without hindrance under the protection of the laws.'

"I profess the religion taught in the Sacred Scriptures, which obligates the Christian every where and at all times to disseminate the light of the gospel. But how is my religion any longer tolerated if I, or other members of my family, are exposed to the penalties of the laws contained in the tenth chapter of the Penal Code* as often as we converse upon the religion of our blessed Lord with those who are disposed to frequent our dwelling? Those persons listen only to Christian instruction, and hear no language attacking, reviling or aspersing the established religion of the kingdom.

"Moreover, we exercise the social rights and privileges granted in the eighth and tenth articles of the Constitution,† and guaranteed to us as American residents by the Commercial Treaty existing between Greece and the United States of North America.

"The established church of the realm has a Christian right to discipline its members when they frequent, to their injury, the assembly of other religionists; but she has no right to make use of the civil power to command us, the so called 'other religionists,' to close our doors against Greeks who choose to be present at our services.

"Availing myself of this opportunity to assure you of my high esteem, I remain yours, &c., &c.

"R. F. BUEL.

"P. S. You will do me the favor to send this document to the Minister of Religion and Public Instruction, by whom was issued the order under date of 2-12 August, and No. 6849.

"R. F. B."

under the protection of the law. Proselytism is forbidden, and every other interference with the established religion."

* The tenth chapter of the Penal Code forbids the assumption, without a government permission, of the duties and employments of any of the professions, the medical, scholastic, clerical, &c.

† The eighth article—"The dwelling of every individual is inviolable. No search in dwelling houses shall take place otherwise than as the law directs."

The tenth article—"Every one has a right to publish his opinions, either verbally, in writing, or through the press, provided he observe the laws of the realm."

After the above document was sent, three Sabbaths intervened, with the usual exercises in the school and bible class; but on the 19th of Nov. Mr. Buel was summoned to appear in court, to answer to the charge of having "assumed teachers' duties without the requisite permission, of having collected children of citizens on feast days and Sundays and taught them the Sacred Scriptures; and of having supplied them with books on affairs contemplated in article 530 of the Penal Code." "Against this extraordinary charge," says Mr. B., "my counsel is ready to plead that the school laws *have not been infringed* by the assemblage of children on the Sabbath, admitting that they have received books and have been instructed in the scriptures on that day. But my condemnation is certain. That has been determined on already." Meanwhile, to neglect no proper means of vindication, and in hope that the higher authorities might be induced to see that no injustice should be done him, Mr. B. addressed a memorial to the king, stating the essential facts of the case, and enclosing all the documents in his possession relating to it. The sequel is given by Mr. B. in the following words, under date of Nov. 19.

The trial is over. The result of it was written yesterday. My lawyer's plea, although abundantly conclusive, only availed to lop off what in the indictment was irrelevant to the principal charge, which was sustained by the decision of the court, viz.—that by teaching children on the Sabbath without a license, I have violated the law relating to the "assumption of teachers' duties," and incurred a fine of \$8 1-3, or 50 drachmas; which is the *smallest* that can be imposed;—the heaviest is 300 drachmas. Five days are allowed for an appeal to the next higher tribunal. As the five judges composing that court are young men of European education, and liberally disposed, there is a prospect of a favorable decision. I will give the Justice of the Peace and the other gentlemen supporting the prosecution, the credit of treating me with proper civility. From what occurred at Mr. King's

trial in Athens, I had reason to expect some abuse.

Only two little girls were introduced as witnesses, to say what they knew of Mrs. Buel's school. I suppose that only these could be induced to be present out of the fifteen or twenty which the demarch's servant testified upon oath that he had seen to frequent our house of late on the Sabbath.

There was one pleasing incident that fell like a ray of sunlight upon the sad scene. The Count de Gasparin came down from Athens at an early hour to accompany me to court, for the sake, as he said, "of manifesting a Christian sympathy and a fraternal fellowship in our trials and persecutions." The readers of the Magazine will remember the honorable mention made of this distinguished nobleman by Mr. Willard in the June No. of the Magazine, 1847. He has been travelling in Greece with the Countess de Gasparin, who is so well known as an authoress. Some of her translated tracts belong to our S. S. library. If I do not mistake, the presence of that gentleman in Athens at this crisis will have a favorable influence upon our cause.

China.—Baptisms at Hongkong.

Mr. Dean writes from Hongkong September 7 :—

The last Sabbath was a pleasant and encouraging day to the Tié Chiu church of Hongkong. In the morning, at 7 o'clock, I baptized two Chinese in the waters of our harbor, in presence of the members of the church and a company of their countrymen. The spot was well chosen, and the spectators appeared interested and respectful. The candidates were peaceful and happy, and come into the church not with learning or wealth, but with the results of protracted religious inquiry, and are of tried character. One is a fisherman, of about fifty years of age, and among the first fruits of our station at Long Island. He was first brought to the knowledge of the truth, according to his statements at the examination, by the agency of one of the native assistants of our church. He has a son who has offered himself for baptism, but who has been recommended to wait to a future time. The other man is about forty years of age and a common laborer, who

has, with some considerable effort, attended our daily worship for the last six months or more, and appears prayerful and sincere. They were admitted on the responsibility of themselves, with the unanimous vote of the church, after being distinctly informed that no personal favor or pecuniary advantage need ever be expected in consideration of their being members of the church.

At 11 o'clock, Kiok Cheng preached; at half past 12, the members of the church met, to review in concert their hearts for the last two months, and renew their covenant with God; and at 2 P. M., I administered to them the Lord's supper in the presence of forty or fifty Chinese, who remained as silent spectators to the close. The day opened in hope and ended in peace.

In a letter of previous date, Mr. Dean speaks of the claims of the Tié Chiu department.

There is much need of another man in the Tié Chiu department of this mission. The church, from long neglect, requires much labor for the encouragement, discipline and instruction of its members; the assistants at Chek-Choo and Long Island, and such as may itinerate on the main land, require constant supervision and counsel; the services in the chapel on the Sabbath, and the daily instructions of the week, require time and strength; and add to this, the necessary work to be done in the study, and it is not to be expected that one man can do it all well. Moreover it is by all admitted to be bad policy to entrust the interests of any station to the agency of *one* man. There should be at least *two*, after deducting for casualties, such as sickness and removals.

Revision of Acts—New out-station.

In the present state of affairs, I have felt it my duty to spend some time in revising a portion of the New Testament; and have gone through the first seven chapters of the *Acts*, with the aid of Dr. Devan's teacher. The teacher is responsible for the idiomatic forms of expression and its intelligibility to the Chinese reader, and I have labored hard, with reference to other revisions before me, to correct what appear to be inaccuracies; and trust it may prove to be an improvement upon previous versions. What, in our estimation, will add much to its value, is the intro-

duction of *marginal references*,—a plan, so far as we know, before untried in the history of Chinese missions, but one preëminently important to the Chinese reader of the New Testament, where he so frequently meets with allusions to the Old Testament, of which the Chinese, even among those religiously instructed, are generally ignorant.

For the purpose chiefly of gaining a preaching place on the main land, we have recently opened a Chinese school at Tu Kia Wan, two or three miles distant from Hongkong, on the continent; where we have assembled eighteen or twenty boys, who read during the week, and come with their teacher to the chapel to worship on the Sabbath. They read the Chinese classics in the morning, and Christian books in the afternoon, and we hope to do them and their parents good. We pay the teacher's salary, and their parents furnish food and clothing for the boys.

At a subsequent date Mr. Dean mentions the return of Ko A-bak, Sept. 26, from a tour into his native district, Tié Chiú; also the departure of Mr. Shack and family for Shanghai on the 27th. Mr. and Mrs. Lord, who arrived at Ningpo June 20, were "settled, and at work."

"The Rev. W. M. Lowrie was thrown overboard by Chinese pirates and drowned on the 19th of August, near to Ningpo. He was a missionary of the Presbyterian Board, and son of its Secretary;—a man of much promise and piety."

Maulmain.—Attempted robbery.

The house of Mr. Stilson at Maulmain was entered on the evening of the 13th of Sept. last by three Burmans, the rest of the gang remaining outside; and in the affray which ensued, and which resulted in their expulsion from the house, Mr. Stilson received several severe, though not dangerous, wounds from a *dhalua*, or long, curved knife, used by one of the assailants. Their object, it is supposed, was plunder; Mr. S. being known as treasurer of Maulmain Mission. Depredations at different times have been made also upon Mr. Ranney and others, but this attack has exceeded in boldness and violence, and peril to

life. The authorities have taken prompt measures to detect the ruffians, and provided a guard for future protection. "The personal friends of Mr. S., and the friends of missions, have occasion for profound gratitude to God that the life of our brother was spared."

MISSIONARY ROOMS.—*Reply to "Plea for Arracan."*

In our last number, (p. 27,) we published Mr. Ingalls's "Plea for Arracan." The following *reply*, addressed to the Executive Committee by "a friend of missions" in this city, is eminently apposite, and worthy of the *signatures* of "the thousand."

On reading in the Magazine br. Ingalls's appeal for help in behalf of Arracan, I was led to inquire with him, "Can I go to the judgment without trying to do something to give the bread of life to those who are thus crying for it?" I asked myself again, "Are there not one thousand members in all the Baptist churches in the free States, each of whom can give one hundred dollars per annum for this object?" The answer came back, "Yes, more than that number." Again I asked myself, "Will you be one of the thousand?" In the fear of the Lord, and trusting in him to give me the means, I answer, "Yes, so long as God shall give me the means to do it."

And now I ask you, will you send a circular, with br. Ingalls's appeal, and this proposition, to the other nine hundred and ninety-nine, who are expected to become subscribers, and ask them if they are ready to go up to the judgment without doing it? Send the circular to every church in the free States, with the request that its cry be sounded in the ears of every member, calling him to do what he will wish he had done when he goes up to the judgment; and if the response does not come back, calling upon you to send out another appeal for the men to go forth into the harvest, with the assurance that the means are ready to sustain them, then shall I despair of help until God shall raise up another generation to do the work.

If you will thus send out this appeal immediately, and water the same with

your prayers for its success, I believe your hearts will be cheered with increasingly glorious prospects for the spread of the gospel of the blessed God.

A FRIEND OF MISSIONS.

Jan. 10, 1848.

Truths to be held in remembrance.

1. Of the thousand millions of this generation, more than thirty millions will die this year ; and every one who " believeth not the Son shall not see life ; but the wrath of God abideth on him."

2. The object for which Christ permits his people to live on the earth, is to spread the knowledge and to illustrate the power of his salvation. " The gospel of the kingdom shall be preached in all the world, for a witness unto all nations ; and then shall the end come."

3. Almost every nation and tribe of the human race is accessible to the Christian missionary, and some of them are begging, like Lazarus at the rich man's gate, for bread of which they may eat and live forever.

4. The Redeemer's last command is binding on all the members of the churches ; with the commission he has also given them the ability and the opportunity to obey it. Within this year, thousands of them will perform their *lust service* on earth for Christ, and not one of them knows how near he is to death, judgment, and eternity.

Who, then, will live and act THIS YEAR as though he were doing his last work for Christ and a lost world ?—*Macedonian*.

DONATIONS

Received in December, 1847.

Maine.

Penobscot Miss. Soc., J. C. White tr., viz.—Col. at the Asso. 15,91 ; Stetson, T Allen and wife 2,00 ; Palmyra, ch. 1,14 ; Bangor, 1st ch. 34,88 ; do., 2d ch. 31,84 ; do 1st and 2d churches, to educate a boy in Assam Orphan Sch^l, 25,00 ; Garland, James March 50c. ; Etna, ch. and soc. 3,47 ; to

cons. Rev. Amos P. Messer L. M.,	114,74
Kennebec Asso., Gilbert Pullen tr., Augusta, ch.	17,37
Bowdoinham Asso., W. R. Prescott tr., viz.—Readfield, ch., Mr. Thomas, 1,00 ; Bowdoinham, ch. 29,74 ; East Winthrop, ch. 48,73,	79,47
Cumberland Asso., Judah Chandler tr., viz.—Bath, ch., Mr. Hildreth, 5,00 ; Brunswick, ch., Capt. Sanwood, 25,00, Capt. McManus 5,00,	35,00
Lincoln Asso., Asa Perkins tr., viz.—St. George, 3d ch., Dr. Stearns, 1,00 ; Warren, ch., a few friends, 7,00 ; Union, church 15,95 ; Thomaston, 1st ch., " friends," 90c. ; " a little girl" 21c.,	25,06
Damariscotta Asso., B. W. Plummer tr., viz.—Nobleboro', 1st ch., Charles Vannah, 2,50 ; Bristol, ch., Capt. Oram, 4,00 ; Waldoboro', ch. 12,28,	18,78
Waldo Asso., Robie Frye tr., China, 1st ch.,	14,25
(With 10,07 from New Hampshire, to cons. Rev. Henry Kendall and Rev. Alvin Felch L. M.,) per Rev. J. Wilson, agent of the Union.	189,93
Wiscasset, John Sylvester	5,00
Mrs. Mary Dodge	1,00
	310,67
New Hampshire.	
A friend to missions	5,00
Salisbury, " a feeble helper"	1,00
New Hampshire State Convention, Geo. Porter tr., viz.—For the African Miss. 50,00 ; Portsmouth Asso., to cons. Rev. Benj. Wheeler L. M., 100,00,	150,00
Concord, John A. Gault, for his L. M.,	100,00
Portsmouth Asso., G. C. Brown tr., 103,70 ; Exeter, ch. 31,72,	135,42
Milford Asso., viz.—Milford, ch. 68,51 ; Peterboro', ch., " family of Mr. Mears," 1,50,	70,01
Dublin Asso., viz.—Swansey, ch., Miss Thompson, 1,00 ; Keene, ch., " friends," 2,25 ; Marlboro', ch., Rev. Mr. Dearborn, 2,00,	5,25
To cons. Rev. Noah Hooper, Jr., and Rev. O. O. Stearns L. M., per Rev. J. Wilson, agent of the Union.	210,68
New Hampton, Rev. E. Dodge	1,00
Dea. Gordon	1,00
	463,68

Vermont.

Vermont State Convention, for Assam Miss., 17,92; Vermont Asso., for Assam Miss., 13,44; Saxton's River, ch., towards sup. of Rev. N. Brown, 8,51; Poultney, ch. 35,00; do., for Karen Miss. 20,00; do., Ladies' Soc. 10,75; J. Button 10,00; Mrs. H. Morton 1,00; Mrs. M. White 25c.; Ira, ch. 1,00; Samuel Griggs, treas. of Vermont Asso., 25,00; North Springfield, ch., towards sup. of Rev. N. Brown, 50,00; Windham, ch., for do., 46,33; do., ladies, to sup. a child in Assam Orphan School, 25,00; Thetford, E. Dodge 3,00; to cons. Rev. J. Cannon and Rev. C. H. Green L. M., per Rev. O. Tracy, agent of the Union, 267,20

Massachusetts.

Old Cambridge, ch., G. B. Dana clerk, to cons. Rev. Benj. I. Lane and Wm. Brown L. M., 262,57
 West Cambridge, ch. and soc. 30,14; "a child's Savings Bank" 10c., 30,24
 West Dedham, Miss Betsey Baker, towards sup. of Miss. E. Waldo, 3,00
 Medford, ch., mon. con., 4,20
 Gloucester, ch. 32,00
 Dunstable, Jonas Taylor 3,00
 South Hadley, Rosina Lyon, 1,00
 Boston, a friend 50,00; do., 1,00, 51,00
 do., united mon. con. at Bowdoin Square ch. 108,38
 do., Union ch., G. W. Chipman tr., 2,13; Miss Stetson's Sab. school class 62c., 2,75
 do., Rowe St. ch., "a disciple," to cons. L. M. to be named, 100,00
 do., Baldwin Place ch., viz.—Mon. con. 107,74; "a widow" 6,65, 114,39
 do., Harvard St. ch., to cons. Samuel T. Cushing L. M., 100,00
 ————— 476,52
 Beverly, 1st ch., mon. con. for Nov., 23,00
 Malden, Mrs. Sally Dix ,50
 Lowell, "A friend," for Bur. Miss. 20,00
 " Worthen St. ch., to cons. Amos Hyde L. M., 100,00
 Dedham, Miss Emily Preble, for Arracan Miss., 5,00
 Lexington, "a friend" 5,00
 Cheshire, L. J. Cole 5,00
 Worcester Asso., Martin Jacobs tr., Westboro', ch., 53,00
 South Reading, Miss E. Wetherbee 5,00
 Springfield. 1st ch. 53,86; do., colls. at missionary meeting 46,14; to cons. L. M. to be named. West Springfield 5,00; Sturbridge Asso., Brookfield, ch. and soc., towards a house of worship at Shawanoe Mission, 38,00; Franklin Asso.,

J. Bardwell tr., 58,00; do., "an aged female," 25,00; Beverly, 1st ch., mon. con., 20,00; West Boylston, "a friend" 50c.; Holden, S. Damon 3,00; J. M. Paddelfield 1,00; Templeton, M. Elliot 1,00; Mrs. M. Woodbury 1,00; M. J. Woodbury 25c.; Beckett, Mr. and Mrs. L. White 2,00; Rev. H. D. Doolittle and wife 2,00; F. W. and C. A Doolittle 15c.; Emeline Harris 2,00, and J. Wardsworth 5,00, towards sup. of Rev. N. Harris; Sterling, ch. 16,73; Clintonville, ch. 4,30; Worcester, Charles Thurber, to cons. Mrs. Abigail Thurber L. M., 103,00; per Rev. O. Tracy, agent of the Union, 367,98
 ————— 1417,01

Rhode Island.*

A. Bennett, per Rev. O. Tracy, agent of the Union, 1,00
 Rhode Island State Convention, V. J. Bates tr., viz.— Providence, 1st ch., mon. cons., (of which \$100 is to cons. Rev. James Grow L. M.,) 145,64; do. Mrs. C. E. Green, to cons. Arnold Green L. M., 100,00; do., a lady 300,00, to cons. Misses Frances Mary Green, Sarah A. Knowles and Mary A. Perkins L. M.; do., Fem. For. Miss. Soc., Mrs. Sarah A. Bolles tr., (of which \$25 is from Mrs. L. D. Munford, to educate a child named Frances Lavinia Pattison, under the care of Mr. and Mrs. Binney,) 200,00; to cons. two L. M. to be named, 715,64
 "Baptists" in Slaterville 54,36, (with 45,64 from the 1st ch., Providence, as above.) to cons. Rhodes B. Chapman L. M.; Fruit Hill, ch. and soc., mon. con. B. A. Whipple tr., 2,44, 56,80
 ————— 302,44
 ————— 803,44

Connecticut.

Connecticut State Convention, W. Griswold tr., per Rev. O. Tracy, agent of the Union, 481,31

New York.

Burnt Hills, ch. 10,00
 Perrinton, Rev. Salem T. Griswold, to cons. him L. M., 100,00

* The \$50 credited in Nov. Magazine to the 1st ch. in Wickford, should have been credited to the ch. in Westerly.

Harmony Asso.	14,33		
Albany, 1st ch., N. A. Fish tr.,	51,43		
Black River Bap. For. Miss. Soc., Henry G. Potter tr., to cons. Rev. D. D. Reed and Rev. J. F. Bishop L. M.,	200,00		
Champlain Convention, W. J. Cutting tr., for two L. M. to be named,	200,00		
	<hr/>	575,76	
New Jersey.			
Hoboken, ch., for China Miss.,		7,50	
Illinois.			
Lamoille, Horatio Benton	2,00		
Long Grove, ch.	15,00		
Eminence, Mrs. Achsah Merriam, per Rev. O. Tracy, agent of the Union,	10,00		
	<hr/>	27,00	
Canada.			
Markham, viz.—Elijah Miller 4,00; Matilda Miller 1,00; Jacob J. Miller 2,00; Luton Miller 2,00; Abigail Miller 1,00; Hiram Miller 1,00; Rebecca Miller 1,00; Mary J. Miller 31c.; John B. Miller 2,00; Bathena Miller 1,00, Jacob Miller 25c.; Phebe Miller and Wm. Miller 4,00; Charlotte E. Miller 25c.; Samuel Miller 50c.; Rachel Miller 1,00; Joshua Miller 25c.; Esther Patterson 1,00; Ambrose Noble, 2,00; Jacob Marr 25c.; Peter Mustard 1,00; David Emerson 1,00; Simeon Blandin 1,00; Matilda Jameson 50c.; E. J. Shannon 25c.; John Johnson 50c.; Jane Johnson 25c.; Elizabeth Johnson 25c.; Henry Johnson 50c.; Madalena Boils 1,00; John Ryer 62c.; David Ryer 1,00,		33,68	
Pickering, viz.—Rev. Thomas Gostick 2,00; Phebe Haley 1,25; Ann Turner 25c.; Priscilla S. Haley 12c.; Lavinia Windsor 13c.; Sarah Haley 1,00; Hannah Bardon 50c.; E. Turner 50c.; Harriet Bardon 25c.; B. M. Clark 5,00; Dorcas Clark 2,00; Josephine Clark 12c.; Emily Clark 12c.; Sophia Bardon 13c.; Alfred Turner 1,00; J. Windsor 12c.; Rev. S. L. Davidson 50c.; Stephen Windsor 50c.; J. Haley 50c.; Moses Windsor 13c.; R. Haley 50c.; Gideon Turner 30c.; Wm. Bardon 12c.; Isaac Turner 12c.; R. Bardon 50c.; Thomas Bardon 1,50; Isaac Turner, Sen. 1,00; Mark Turner 1,00; Nancy Turner 20c.; cash 14c.,		21,50	
Whitby, viz.—David Hubbell 3,00; John Hubbell 1,00; Sylvia Hubbell 1,00; Charles Reynolds 2,00; James Herreger 50c.; Thomas Martin 1,00; Matilda Starr 50c.; Sa-			
rah Watson 1,00; Sophia Brash 1,00; a friend 1,00; Samuel Parker 4,00; Anna Reynolds 1,00; George Emery 50c.; Jabez Hall 1,00; Mrs. Hall 50c.; Geo. Hall 50c.; James Van Black 25c.; Hannah Still 1,00; Hutton Starr 50c.; Sanford Martin 1,00; Amanda Still 3,00; Charles Barrett 12c.; Alva Martin 2,00; Margaret Martin 1,00; Abram Martin 50c.; Anna Morse 38c.,			29,25
Clark, viz.—John Parker 2,00; Ezra Hulbert 1,00; Richard Solomon 1,00; Wm. Kelly 1,00; David Kelly 1,00; Gilbert Samais 1,00; Jane Parker 50c.; Lovina Solomon 50c.; cash 31c.,			8,31
Peterboro' and Smithtown, viz.—Colls. 10,30; Rev. John Gilmorer 10,00; J. Edwards 50c.; William McKee 1,00; James M. Ewen 1,00; John Pearton 50c.; Wm. C. Nichols 1,00; Charles Vincent 2,00; Rev. Peter Wilson, 4,00,			30,30
Fingal, viz.—James Burtch 2,00; Mrs. Long 1,00; Mrs. Teetzel 1,00; Jane Crosby 25c.; Margaret Crosby 25c.; John McDermont 50c.; Duncan McIntosh 50c.; Albert Graves 50c.; Aaron Winchester 25c.; John Dixon 1,00; E. Wilson 50c.; George Munroe 1,00; Colin Munroe 1,00; Richard Howarth 2,00; Lewis Lee 50c.; Levi —, 1,00,			13,25
Beamsville, viz.—Jacob Bean, to cons. him L. M., 100,00; John B. Osborn 10,00; John Henry 1,00; Adelaide House 50c.; Harmon Henry 1,00; Lauretta Kitchen 50c.,			113,00
Port Hope, colls. 5,32; Hope, ch. 7,62; Bloomfield, colls. 23,56; Haldemard 26,09; Chramaake, Brighton and Murray 18,12; Thurlon 2,78; Toronto 21,13,			104,62
per Rev. Salem T. Griswold, agent of the Union,			<hr/>
			353,91
			<hr/>
			\$4712,48
Legacy.			
Battleboro', Vt., Miss Amanda Hadley, Marion Hadley administrator, to cons. J. Estey L. M., per Rev. O. Tracy, agent of the Union,			100,00
			<hr/>
			\$4812,48
Total from April 1 to Dec. 31, \$49,097,51.			
<p>☞ The Treasurer also acknowledges the receipt of \$500 from the Am. and For. Bible Soc, for printing and circulating the scriptures in Germany.</p> <p>☞ Rev. O. Tracy acknowledges a donation of a "Map of the Moral World" from Rev. Mr. Dustin, of Vt., for his use as agent of the Union.</p>			

For [unclear] only

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